



LIBRARY OF CONGRESS.

Class.

BT 766

Copyright No.

Shelf . M2

UNITED STATES OF AMERICA.





Yours Truly,
W. McDonald.

6504

THE
NEW TESTAMENT
STANDARD OF PIETY;

OR,

OUR LOVE MADE PERFECT.

BY REV. W. ^{McDonald} McDONALD,
Author of "*Scriptural Way of Holiness*," &c.

REVISED EDITION.

BOSTON:
McDONALD & GILL,
36 BROMFIELD ST.
1882.



B766
M3

Entered, according to Act of Congress, in the year 1882,
By REV. W. McDONALD,
In the Office of the Librarian of Congress, Washington, D. C.

**THE LIBRARY
OF CONGRESS**

WASHINGTON

MS. B. 1. 1. 1. 1. 1.

PREFACE.

In submitting this revised edition of the *New Testament Standard of Piety* to the friends of Jesus, we can but hope that it will continue to do in the future even more than in the past in casting light on the pathway of holiness. We have received many gratifying testimonials to the blessed results which have followed the reading of this volume. It was written at the opening of the great work of holiness in this country, and has had, we have reasons to believe, somewhat to do with helping on the work. It treats the subject in a plain, scriptural, experimental style, and leads the reader directly to the Cross.

If one would be profited by the reading of this book, he should come to its perusal

with an humble reliance on God for grace to do His will, that he may know of the doctrine. And in the language of one long since in the spirit-land, in regard to a production quite unlike this, we would say, "If any one, already predisposed to criticism, should, upon the appearance of this humble work, detect in himself returning symptoms, it is absolutely necessary, in order to any good results, that his heart should be filled with love to God and good will to man."

We have drawn largely upon Christian experience, not for the purpose of proving the doctrine, as that is founded on the Holy Scriptures, but to *confirm* the doctrine, and show that what the Scriptures teach may be realized in human experience.

We have made numerous corrections and emendations, and added what many have greatly desired, a steel engraving of the author.

May the great Head of the Church—the God of holiness—bless both author and reader, and bring them to that heaven, the only preparation for which is, “holiness unto the Lord.”

W. McDONALD.

BOSTON, 1882.

CONTENTS.

CHAPTER I.

	PAGE.
THE STANDARD DEFINED	9
What is the Standard—God's Moral Perfection—Adam's Purity — Dr. A. Clarke — Richard Watson — Bible — Illustration — Fruit of the Spirit — Fletcher — Arvid Gradin — Foster.	

CHAPTER II.

THE STANDARD ATTAINED	26
Witnesses — Ignatius — Barnabas — Clement — Fletcher — Bramwell — Carvosso — "Riches of Grace" — Objections — Dr. C. — Mr. Barnes.	

CHAPTER III.

REGENERATION NOT THE STANDARD	44
Regeneration and Entire Sanctification not the Same — Mr. Wesley on Count Zinzendorf — The Disciples before and after the Pentecost — W. Arthur — Fletcher — Watson — The Members of the Corinthian Church — Thessalonians — Wesley.	

CHAPTER IV.

THE DISTINCTION A MATTER OF EXPERIENCE	64
Justin Martyr — Witnesses Summoned — Ignatius — W. Bramwell — W. Hunter — Hester Ann Rogers — Bishop Asbury — Bishop Whatcoat — Rev. M. Lumb — T. Kinley — Bishop Hamline — Prof. Upham — Pres. Mahan — Mrs. Upham — Merle d'Aubigne.	

CHAPTER V.

OBJECTIONS TO THE ARGUMENT FROM EXPERIENCE .	97
Nothing can be Proved by Experience—Reclaimed from a Backslidden State—Professors of Holiness Live No Better than Others — Wesley's View Explained.	

CHAPTER VI.

	PAGE.
THE DISTINCTION DEFINED	115
Regeneration and Sanctification not the Same — Dr. Up- ham — Wesley — Bishop Hedding — Bishop Hamline — The Two States Described — W. Arthur — Dr. L. Lee.	

CHAPTER VII.

THE DISTINCTION DEFENDED	126
Objections — Disparages Justification — Represents God as Doing His Work Imperfectly — Bible Represents God Such Distinction — Wesley, Watson, Upham — Lee.	

CHAPTER VIII.

THE STANDARD — WHEN ATTAINED	148
Wesley — Early History — Gradual and Instantaneous — Growth in Grace a Condition of Sanctification — The Apostles Did not Teach this Doctrine — Wesley Op- posed It — Natural Corruption — Habits — Satan.	

CHAPTER IX.

THE STANDARD — HOW ATTAINED	168
Difficulties — Variety in Christian Experience — Clear Evi- dence of Regeneration — Clear Perception of the Doc- trine — G. Peck — Consecration Complete — Altar and Sacrifice — Dr. Doddridge's form of Consecration — Im- plicit Faith — Believe that Ye Receive — The Promise — Evidence — Dr. True's Experience.	

CHAPTER X.

THE STANDARD — EVIDENCES OF ITS ATTAINMENT	210
No Conscious Unbelief — No Favorable Response to Temp- tation — Direct Witness of the Spirit — Wesley on the Witness of the Spirit.	

CHAPTER XI.

THE STANDARD — HOW RETAINED	234
Confession — Objections — Wesley's View — Must not Rely on Emotion — Fletcher — Fenelon — Dark Day.	

APPENDIX.

EXPERIENCES OF REV. ALFRED COOKMAN AND REV. DANIEL STEELE, D. D.	271
---	-----

THE NEW TESTAMENT STANDARD OF PIETY.

CHAPTER I.

THE STANDARD DEFINED.

“Hast thou not died to purge our sin,
And risen thy death for us to plead?
To write thy law of love within
Our hearts, and make us free indeed?
That we our Eden might regain,
Thou diedst, and could not die in vain.

“The promise stands, forever sure;
And we shall in thine image shine,
Partakers of a nature pure,
Holy, angelical, divine;
In spirit joined to thee, the Son,
As thou art with the Father, one.”

“**T**HE views entertained by Christians on
the *nature and extent* of gospel salvation,”
says Rev. John Lancaster, “must be of the ut-
most importance. If these are erroneous, their
pursuit after it will be more or less retarded.
And yet it is to be lamented that difference

of sentiment has long obtained on this highly momentous subject. While all the sincere disciples of Jesus insist on the absolute necessity of holiness in order to *final* salvation, they are not agreed with respect to the *degrees* of holiness attainable on earth, or, rather, as it respects the *time* when this holiness may be received. Some, from a deep conviction of the entire and radical depravity of human nature, and from a consciousness of the numerous imperfections which attach to us as men, have denied the possibility of our being delivered from the remains of the carnal mind until the article of death; or, at least, conceive that God does, for wise and gracious purposes, suffer his people to struggle with their innate corruptions, so long as they remain in the body; and though sin is subdued, it is not eradicated; that, though it does not reign, yet it maintains a warfare within, until mortality is swallowed up of life. Others, with views equally correct on the depth and malignity of human depravity, and equally conscious of unavoidable imperfections, conceive that they see enough in the

Scriptures to authorize them to expect a *full* and a *present* salvation: not only from the guilt and dominion of outward sin, but also from the very remains of corruption in their hearts. They see an extent and efficacy ascribed to the atoning blood, sufficient to wash away all moral pollution. They are encouraged to expect the entire benefit of this renewing and cleansing process, by numerous exceeding great and precious promises." — *Life of Lady Maxwell*, p. 244.

The question is often asked, "To what extent may we be saved from sin in the present life?" or, "What is the *New Testament Standard of Piety*?"

Jesus answers this question: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This *standard* may need some explanation.

What is it to be *perfect* as God is? We are not expected to be *omnipotent*, or *omnipresent*, or *omniscient*, or *eternal*; and still, we are to be *like God*. We are to be made partakers of "*his holiness*" — the "*divine na-*

ture." We are to be *pure* as he is. This was our original state. We were created in the "image and likeness" of God, which consisted of "righteousness and true holiness." The design of the atonement is to restore man to that original state.

Dr. Adam Clarke says, "This perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus, and restoring to him that *image and likeness of God which he lost*. A higher meaning it cannot have; a *lower meaning it must not have*."

Mr. Richard Watson says, "Sanctification is that work of God's grace, by which we are renewed *after the image of God*."

The holiness of God is manifested, he says, "in restoring man to a sinless state, and to the *obliterated image of God in which he had been created*."

But it is claimed that we can never be as perfect in this life as Adam was before his fall. If by this is meant, that we can never possess Adamic *purity*, we dissent. But if by

it is meant, that we can never arrive at Adamic *perfection*, we agree. We see a vast difference between Adamic *purity*, and Adamic *perfection*. Adam possessed a threefold perfection; — *physical, intellectual, and moral*. We may never possess Adam's physical perfection. The atonement does not claim to do that in the present life, but has provided for any loss which may have been sustained, in the resurrection, when our bodies will be restored to their original perfection, being made "like unto Christ's most glorious body," who is the second Adam. Nor shall we possess his *intellectual* perfection. His knowledge seems to have been intuitive, as is illustrated in his calling all the beasts by name. But with regard to *moral perfection*, we are not able to see why our loss in the *fall* is not provided for in the gospel. Adam was only required to love God perfectly, and this is the standard of gospel requirement. If we do not misunderstand and misinterpret Dr. Clarke and Mr. Watson, this is their view. Dr. Clarke claims that a lower meaning it

must not have, while Mr. Watson claims that the image lost in the fall is restored by Christ.

Mr. C. Wesley has described this state thus : —

“ My heart, thou knowest, can never rest
Till thou create my peace ;
Till, of my Eden re-possest,
From every sin I cease.”

But we must go to the Bible for correct descriptions of this state. St. Paul informs us that the “ new man ” with which we may be clothed, “ is, after God, created in righteousness and true holiness.” We are to “ walk in the light as he [God] is in the light.” But what is the extent of that light? We answer: “ In him is no darkness at all.” “ As he is, so are we in this world,” when our love is made *perfect*. He who has the hope in him of seeing God as he is, “ purifieth himself, even as he is pure.” This language is not to be misunderstood. When we have availed ourselves of the provisions of the atonement to the extent to which they are

offered, and may be received, we are, in our capacity, perfect as God is in his.

“Can we be as perfect as God is?” Why not? Is God unlike himself? If we are made partakers of *his holiness* — of *his nature* — *his image and likeness* — are we not like him, — as he is — in purity? When the “body is dead because of sin,” and the “Spirit of God dwells in us;” when Christ “dwells in us,” and he and the “Father make their abode with us;” when we are “filled with the Holy Ghost,” and possess “all the fulness of God,” are we not like God? — *as God?*

“Then you make us Gods.” By no means. Is one ray of light the sun? and yet, is it not *like* the sun? Is one drop of water the ocean? and yet, is it not *like* the ocean? The *quality* is the same. The difference is only in *quantity*. May I not then be *like* God and *not* God, as a ray of light is *like* the sun and still *not* the sun? or, as the drop is *like* the ocean, and yet *not* the ocean?

The perfection of God is *absolute*, — to which nothing can be added. The perfection

of man is *relative*, — to which endless additions may be made. While nothing can be added to the perfection of God, — he being perfect, both in *quality* and *quantity*, — endless additions may be made to man's perfection, his being only a perfection in *quality*. Hence, man may be like God, and yet not God.

Suppose we fill a vessel with the water of the sea, and then submerge it in the sea, we have an illustration of Christ's saying, "I in you, and you in me." The vessel is in the sea, and the sea is in the vessel; yet all of the sea is not there. What the vessel does contain, however, is as pure as the great ocean which surrounds it. It would be quite improper for any one to affirm that, because the sea is in the vessel, every man who carries a bottle of sea-water in his pocket carries the whole ocean there. And yet it is true that the only difference is in the quantity. The quality is the same. He has the ocean, but not all of it. So the Christian may carry God in him, but not all of him.

This likeness to God implies *completeness* —

no lack. “Ye are complete in him.” We are exhorted to “stand perfect and complete, in all the will of God.” When patience has her “perfect work,” we are “perfect and entire, wanting nothing.” How much does this imply? When there is *completeness* — no want unsupplied — all *satisfied* — are we not like God? In this state we ask no more, and are satisfied with nothing less.

He who is as God, is “filled with the Holy Ghost.” This was the measure received at Pentecost.

When *deacons* were to be chosen, men were selected who were “full of the Holy Ghost.” Stephen was made choice of because he was “full of faith and the Holy Ghost.” Being “full of faith and power,” he “did great wonders among the people.” They were not able to resist the “wisdom and spirit by which he spake.” St. John declares that they had “received of his fulness;” St. Paul prays that the Thessalonians “may be filled with all the fulness of God.” This, we repeat, is the *New Testament Standard of Piety; — a fulness.*

How much does a hungry man need to satisfy the demands of nature? Just enough to *fill him*. When that is received, he asks for no more. If urged to eat more, he replies, "I have enough. I am satisfied. I have no further need at present." This was the Pentecostal measure; this was their *perfection*,—their *fulness*,—their *completeness*,—their *likeness* to God. Why may it not be ours?

Such a *fulness* seems to be so clearly taught in the Scriptures, that it is matter of surprise that all do not see and embrace it. David knew its blessedness when he exclaimed, "My cup runneth over." Isaiah rejoiced in it when the "live coal touched his lips, and his iniquities were purged." Christ says, "Your joy shall be full;" "The whole body shall be full of light,—no part dark." It is no more, no less, than the expulsion of all sinful appetites and affections, and filling the cleansed soul with God. Mr. Fletcher says, "It is perfect *repentance*, perfect *faith*, perfect *humility*, perfect *meekness*, perfect *self-denial*, perfect *resignation*, perfect *hope*, per-

fect *charity*, and above all, perfect *love*.' But how much does all this imply? A repentance which is complete, and needeth not to be repented of, is *perfect repentance*. A faith that simply trusts God in all things, is *perfect faith*. Humility, that gives God *credit* for all, taking no glory to itself, is *perfect humility*. Meekness, that saves from all inward motions of irritability and petulance, is *perfect meekness*. Self-denial, that does whatever is bidden of God, however much opposed to natural inclination, is *perfect self-denial*. Resignation, that says under all divine appointments, "Even so, Father, for so it seemeth good in thy sight," is *perfect resignation*. Hope, that desires only good, and expects it according to the promise, is *perfect hope*. Charity, that does to others, by hand and tongue, as it would have others do under like circumstances, is *perfect charity*. Love, that expels all hatred and tormenting fears, is *perfect love*. This is a perfect constellation of gracious stars; not all of the first magnitude, yet perfect stars. These graces all meet

in the truly sanctified heart. To love God with all the heart, and our neighbor as ourselves, is the substance of the moral law. This is required alike of the lowest and highest grade of moral intelligences. It has well been said, "Whatever may be the extent of powers possessed, it asks the whole, and no more. If those energies in a single being exceed all that the race of man ever shared, still no part can be reserved or left unemployed; the entire amount, up to the last jot and tittle, is demanded. And if we descend to the very lowest grade of responsible agents, where moral perception is scarcely distinguishable from mere animal instincts, the law claims no more than it finds. Whatever there is of mind, of vigor, of affection, it asks—it accepts. If the whole be but as the smallest dew-drop, it asks no more; if it expands into the vastness of an ocean, it must have it all, out to the farthest shore, and down to the lowest depths."

Another writer expresses the same idea in the following words:—

“The measure of our perfection is the perfection of God. The great perfection of God is *love*, and when all the soul, however expanded or however diminutive, is love, — love to God and love to man, — it has reached the measure of its capacity, even as God has reached the measure of his infinite capacity; but such a soul has not reached the measure of its growth.”

God only claims faith, love, and obedience, to the extent of our capabilities. These we all have the ability to render.

“But,” it may be asked, “does not this doctrine of *completeness* exclude all growth in grace?” By no means.

A present fulness can no more satisfy the soul for all coming time, than filling our stomachs once with food, forever prevents hunger. Suppose a man, after eating a hearty meal, concludes, because he feels no present want, he shall never hunger more. How long would that impression last? Before twenty-four hours had passed, nature would teach him another lesson. The same is true of *this completeness*.

Nor will the amount of food necessary for one, suffice for every period of life. The man requires more than the child. There is also an expenditure of grace, as there is of daily food.

The heart is also capable of indefinite expansion. The measure of grace given is "pressed down, shaken together, and running over." This process expands the heart, so that what is sufficient for to-day will be a limited supply for to-morrow.

"A manifestation of the Spirit last year will no more support a soul this year," says Mr. Fletcher, "than air breathed yesterday will nourish the flame of life to-day. The sun which warmed us last week must shine again this week. Old light is dead light. A notion of old warmth is a very cold notion. We must have fresh food daily; and though we need not a new Christ, we need, perpetually, new displays of his eternal love and power. The Lord taught us this important lesson, by making the manna he gave Israel in the wilderness to disappear every day, and causing that which was not gathered fresh to

‘breed worms and stink.’ Nevertheless, as the mysterious food kept sweet in the golden pot in the ark, so does the heavenly power in Christ, to whom every true Israelite will come daily for new supplies of hidden manna, for fresh manifestations of the Holy Spirit.” — *Works*, vol. iv. p. 289.

This *fulness* does not necessarily imply *fulness of joy*, — *great emotion*. It sometimes exists in the absence of all emotion. There is a *fulness of faith*, — called by the apostle, “*full assurance of faith*,” — which is much more reliable than mere *emotion*.

In 1738, Mr. Wesley had a long conversation with Arvid Gradin, a German divine of deep piety. Mr. W. desired him to give him, in writing, a definition of “*full assurance of faith* ;” which he did in the following words : —

“Repose in the blood of Christ ; a firm confidence in God, and persuasion of his favor ; the highest tranquillity, serenity, and peace of mind ; with a deliverance from every fleshly desire, and a cessation of all, even inward sins.”

Mr. Wesley declares that this he had learned

from the oracles of God, and had been praying for it for several years, but had never heard it before from any living man. But not long after this, we hear him describing this blessed fulness thus : —

“Heavenly Adam, life divine,
Change my nature into thine;
Move and spread throughout my soul,
Actuate and fill the whole.”

We adopt this as a correct definition of the *fulness, completeness, purity, holiness, perfection*, for which we contend, and which constitutes the “New Testament Standard of Piety.”

If the Bible is to be believed, it teaches this standard of purity. In fact, the Bible is full of it. It has been said, “It breathes in the prophecy, — thunders in the law, — murmurs in the narrative, — whispers in the promises, — supplicates in the prayers, — sparkles in the poetry, — resounds in the songs, — speaks in the types, — glows in the imagery, — voices in the language, — and burns in the spirit, of its whole scheme, from its alpha to omega, from

its beginning to its end. Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, — a present privilege, — a present enjoyment, — is the progress and completeness of its wondrous theme! It is the truth glowing all over, — webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort.” — *Foster's Christian Purity*, p. 80.

May the reader make this then a subject of deep and serious thought; and may such thought lead to an ardent desire for the heavenly gift; and may he constantly pray, with the assurance that whatsoever he asks in faith shall be granted, —

“Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.”

CHAPTER II.

THE STANDARD ATTAINED.

“Now purify my faith like gold;
The dross of sin remove;
Melt down my spirit, Lord, and mould
Into thy perfect love.

“’Tis done; thou dost this moment save, —
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.”

THE Bible teaches holiness not merely as a *dogma*, but as a matter of personal experience. This fact demands special attention; and so far as the testimony of those, of whose purity the Bible makes mention, is concerned, it has received attention from those who have written upon the subject of *Christian holiness*. We shall not attempt to repeat what has been so well said by others. We shall simply consider the testimony of the church on this subject.

— If we were left to the teachings of Revela-

tion alone there might be stronger grounds for doubt than we now have, arising from the difficulty attending the proper understanding of scriptural terms, and their apparent conflict with other Scriptures, and cherished dogmas; and especially from the want of practical illustrations of the doctrine. But when we find this truth so plainly taught in the Bible, as its "*Central Idea*," and fully illustrated in the lives of good men, in every age of the church, these Bible teachings assume additional interest, and the doctrine is forced home upon us as a great practical truth, "commending itself to every man's conscience in the sight of God."

There are thousands, — living and dead, — who have testified that the blood of Jesus Christ has saved them from all sin; that they were "filled with the Holy Ghost." These witnesses differ widely in their theological opinions; but here they all agree. They differ widely in position, mental culture, and the time of their experience. Some are men of vast mental resources; others, of

more humble abilities. They are found in the chair of the learned professor, and on the cobbler's bench; among doctors of the law, and humble domestics; among physicians in the sick room, and those who follow the plough. Some have professed to enjoy it only a few days, and others, for more than fifty years. They are persons in whose lives we have seen nothing to condemn,—in whose conversation we have heard nothing which did not minister grace to the hearer. We have followed them till a cloud received them out of our sight, or the river of death hid them from our view, and death did not convince them that they were mistaken. They died exclaiming, "*I have kept the faith.*"

St. Ignatius addresses the Lord in this impressive manner: "I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love towards thee." St. Barnabas says, "Let us become spiritual, a perfect temple to God." Speaking to the Ephesians of being drawn up to God by the cross, Ignatius says, "Ye are therefore, with all your companions

in the same journey, full of God; his spiritual temple, full of Christ; full of holiness." St. Clement says, "They who have been made perfect in love, have, by the grace of God, obtained a place among the righteous." These extracts show that holiness was the theme of the early church. Rev. John Fletcher, than whom no man ever presented a purer life since St. John, in confessing what grace had accomplished for him, says, "I tell you all, to the praise of God's love, I am free from sin." Mr. Wesley's testimony with reference to this holy man is, "Within fourscore years I have known many excellent men,—men holy in heart and life; but one equal to him,—one so uniformly and deeply devoted to God, I have not known. A man so unblameable, in every respect, I have not found in Europe or America. Nor do I expect to find another such on this side of heaven."

Mr. Bramwell describes the wonderful change wrought in his heart by the Spirit of God, and says, "I have now walked in this liberty twenty-six years." Mr. Carvosso, in describing

this work, says, "I was emptied of sin and self, and filled with God." In speaking of the experience of Robert Spencer, he says, "I know not when I have met with a man's experience to come so near to mine as his does. A conversation with Mrs. Mather was made an unspeakable blessing to his soul. It was by her he learned his privilege to claim the promise of full salvation, and expect the evidence in believing. Fearful of being mistaken, he very artlessly inquired, 'Is this Methodism?' It was replied, 'It is old Methodism, — proved Methodism.' Yes," says Mr. Carvosso, "and I bless God that I have the pleasure of putting my hand to the truth of this; I can say, it is old and proved Methodism, for on the 13th day of this month, (March, 1825,) it will be fifty-three years since I obtained the evidence, in believing, that the blood of Jesus Christ, the Son of God, cleanseth from all sin." Bishop Asbury, in speaking of this change, says, "The night before, the Lord re-sanctified my soul." Bishop Whatcoat tells us, that on the 28th of March, 1761, three

years after his conversion, he was “suddenly stripped of all but love,” and this he calls being sanctified wholly.

There is a book published, — “The Riches of Grace,” — containing the testimony of *sixty-two* witnesses, to the fact that the “blood of Jesus Christ, the Son of God, cleanseth from all sin.” These testimonies are deeply interesting. They testify to the simple fact that God can save fully. One says, “He felt it, not only outwardly, but inwardly. It seemed to press upon his whole being, and to diffuse all through and through it, a holy, sin-consuming energy. For a few minutes, the deep of God’s love swallowed him up, — all its waves and billows rolled over him.” Another says, “I was never able, before that time, to say with sincerity and confidence, that I loved my heavenly Father with all my soul and with all my strength.” Another says, “My soul was full, — it overflowed. ’Twas no ecstatic flight, no height of rapture; but, O, the depth! the fathomless depth! The ocean of love!” Another says, “I seemed

to be in a new state of existence; the change being as great as at the time of my conversion." Another says, "My heart melted and flowed out like water." Another says, "Every power of my soul and body was soothed to sweetest peace, and rapt in holiest joy." Another says, "Wave after wave rolled over me, until I could only cry out, Glory! glory! *It seemed like light, and its essence love.*" Another says, "I now looked around for my sins,—they had long been my companions,—but they were nowhere to be found. Jesus had borne them all away." Another says, "Eleven years have passed since, and my peace has been like a river." Another says, "My whole heart was won by Christ, and filled with overflowing love to him. I had no will but his, and no desire of life, or death, or eternity, but to be disposed of in that way which would secure the highest possible praise to my Redeemer." Another says, "For a week, the mortal powers could scarcely sustain the weight of love." Another says, "Sin I was not conscious of; I felt I was cleansed.

I know it, and must proclaim it. I feel it, and must declare it. I have tried it, and must tell it. My heart is full." Another says, "I now believed for the first time that my soul had entered the Canaan of perfect love." Another says, "*That* was indeed a new life, in which hallelujahs rose spontaneously from a heart so long unused to notes of joy." Another exclaims, "*Here were wonders!* This was like a God! But why attempt to describe it with words? The brightness of his glory has oft-times been so great as almost to extinguish the lamp of this mortal life." Another says, "It came gently, yet powerfully and overpowering; it was like a mighty rushing wind in my soul, extending itself through all my bodily frame."

Here are samples of the testimonies with which this book abounds. They are from Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, and others. Here is an eloquent Methodist Bishop, and a Congregational Doctor of Divinity; — a plain Methodist Itinerant Preacher, and a President of a

Congregational College, — all uniting in exalting Jesus a Prince and a perfect Saviour, because he had saved them from all unrighteousness.

What shall we do with this testimony? Shall we pass it by as unworthy of notice? Shall we ignore the whole thing? We must, like Hume, discredit all testimony, because it has proved in some cases unreliable, or, like Christians, believe that these witnesses have truthfully declared what God has done for their souls. To say that they were mistaken, is to discredit all testimony with reference to experimental religion; for no testimony was ever given, with reference to regeneration, more clear and satisfactory than is here given with reference to entire sanctification. But if these witnesses were mistaken, how do we know it? How do we know that they did not enjoy the *fulness of love*? Were they not as intelligent, and as well qualified to understand their mental and moral state, as we are? We ask, then, how do we know that they were not up to the *standard*? In order to

deny the possibility of such an attainment, we must test the power of grace and the efficacy of Jesus' blood to save the soul, to the fullest extent. We must confess ourselves saved to the extent of the Divine willingness and ability. To say that God's word does not inculcate such a doctrine, is to say that we understand all the teachings of the Word and Spirit on this subject. For if there be an attainment in Christian holiness not yet enjoyed by us, for aught we know to the contrary *that* unenjoyed blessing may be the *fulness* of which our witnesses speak. The fact is, if this blessing is not attainable in this life, we do not know it.

The summary manner in which these witnesses have been disposed of, and their testimony answered, by some learned, but mistaken men, may be seen in the following strong language employed by a late writer of considerable note: "It is common to find those who profess to be perfect, to be men of really no religion at all, making good that word, 'If I should say I was perfect, that would prove me perverse.' We can have

no surer certificate of the rottenness of one's character. If otherwise he seems to be a Christian, that pretence shows that he is far from it."

This shaft was aimed at the Methodists alone; but in so doing, the writer has stricken down some of the most God-honored men and women of his own denomination. Like Samson, he seems willing to sacrifice his own life, if by so doing he can destroy those hated Philistines. All the evidence necessary to convince him that a man has no religion at all is, to humbly profess that he keeps the *first commandment*, without which, St. John declares every man a liar who professes to love God. The Doctor wants no *surer certificate of the rottenness of one's character* than a profession that "the blood of Jesus Christ, the Son of God, cleanseth from all sin." We might have expected this from an infidel,—a man who had fallen out with the Bible, and the world's Redeemer,—but for a professed gospel minister, and grave *Doctor of Divinity*,—a man, professing to believe in a Saviour

who "saves his people from their sins;" — "redeems them from all unrighteousness;" "cleanses them from all filthiness of the flesh and spirit," and "preserves them blameless unto the coming of our Lord Jesus Christ," — to make such a sweeping assertion, is illiberal and uncharitable in the extreme, and evinces a great want of Christian candor.

Not only is Wesley, Clarke, Fletcher, Bramwell, Carvosso, Whatcoat, Asbury, James B. Taylor, Hamline, Finney, Upham, Cookman, and thousands more, in the Congregational, Methodist, Baptist, and other churches, *unchristianized* by this writer, but he aims his shaft alike at all whom God has pronounced "*perfect*." Thus, when God says to Abraham, "Walk before me, and be thou *perfect*," he means, according to this writer's logic, that Abraham was to present a "*sure certificate of rottenness of character*." It is said of Asa, that from a given time, "his heart was *perfect* all his days;" that is, he had "*no religion at all*." We are to "mark the *perfect* man," etc., for his end is peace; that is,

those who present a "*sure certificate of rottenness of character*" are remarkable for their peaceful end. "The righteousness of the *perfect* shall direct his way;" that is, according to the logic of Dr. —, the righteousness of the "*rotten hearted*" shall direct his way. Jesus says, "Be ye therefore *perfect*," i. e., *rotten hearted*. Paul was running over with this kind of logic. Hear him: "We speak wisdom among those who are perfect," i. e., among the *rotten hearted*. "Be *perfect*," i. e., have *no religion at all*. "As many as be perfect," i. e., as many as have the *sure certificate of rottenness of character*, "be thus minded." "The God of peace make you *perfect*;" i. e., *rotten hearted*. "Go on unto *perfection*;" i. e., unto the *loss of all religion*. James is very bold, and says, "He that offends not in word, the same is a *perfect* man," i. e., a *rotten hearted* man, who has *no religion at all*. Such is the logic of this celebrated divine. We see at a glance the perfect absurdity of all such attempts to disprove the doctrine of *full*

salvation. Let us not be found guilty of "cursing whom God the Father has sealed." *

It makes but little difference, practically, whether God calls us perfect or we declare it ourselves, provided it be so in fact. If Job did not believe himself *perfect in love*, as this writer would have us believe, then he and the Lord differed in judgment, for the Lord did tell Satan that Job was *perfect*. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, *a perfect and upright man*, one that feareth God, and escheweth evil." — *Job* i. 8.

It further appears that, whatever Job might have thought of his own moral state, he believed there were those who were *perfect*; for in the second verse, following the one quoted by the Doctor, he does say, "He [God] destroyeth the *perfect* and the wicked." Now,

* In order to show the absurdity of the arguments and assertions of an illiberal and captious writer, it is sometimes necessary to place them in the same position that Mr. Fletcher did Richard Hill, Esq. See Works, vol. i. pp. 267, 268.

if the *perfect*, in Job's estimation, "were *rotten hearted*," "*perverse*," etc., why does he distinguish them from the *wicked*? Are they not one? And if a *perfect man* was not to be found, it would be a difficult task for even God to destroy such a one.

Mr. Barnes uses language very similar to that employed by Dr. —. He represents Job as a man very far from perfection; forgetting, it would seem, that he had given Job credit for all the perfection ever claimed for him. He says, "‘*If I say, I am perfect.*’ Should I attempt to maintain such an argument, the very attempt would prove that my heart is perverse and evil. It would do this because God had adjudged the contrary, and because such an effort would show an unsubmissive and a proud heart. And is not the claim to absolute perfection in this world always a proof that the heart *is* perverse? Does not the very setting up of such a claim in fact indicate a pride of heart, a self-satisfaction, and an ignorance of the true state of the soul, which is full demonstration that the heart is

far from being perfect? God adjudges man to be exceedingly sinful; and if I do not mistake the meaning of the Scriptures, this is the testimony of every human heart, — *totally* until renewed, — *partially* ever onward till death. If this be the account in the Scriptures, then the claim to absolute perfection is *prima facie*, if not full proof, that the heart is in some way perverse. It has come to a different conclusion from that of God. It sets up an argument against him, — and there can be no more certain proof of a want of perfection than such an attempt.” — *Barnes's Notes*.

Mr. Barnes denies *perfection* to Job, in direct opposition to God, who states that he was *perfect*. He regards a profession of such an attainment an unmistakable evidence of perverseness of heart. But the assertion is relieved a little by the prefixed adjective, — *absolute*. He is careful to call it “*absolute perfection*” — a term never employed by us; a doctrine which, from the beginning, we have stoutly denied. Mr. Wesley says, “Neither

is there any *absolute perfection* on earth." — *Works*, vol. i., p. 558. Mr. Barnes has raised a man of straw, and then performed the herculean task of annihilating it. Why call it *absolute perfection*, when those whom he labors to prove guilty of *heart perverseness* disclaim all belief in any such doctrine? But Mr. Barnes admits that Job possessed all the perfection for which we contend. We never claimed more for any man than is claimed for Job in his Notes, — Job i. 1, —

“‘*And that man was perfect.*’ The LXX. have greatly expanded this statement, by giving a paraphrase instead of a translation. He was a man who was true, blameless, just, pious, abstaining from every evil deed. Jerome renders it, *simplex* — *simple*, or *sincere*. The Chaldee, *complete, finished, perfect*. The idea seems to be that his piety, or moral character, was *proportionate*, and was *complete in all its parts*. He was a man of integrity in all the relations of life, — as an Emir, a father, a husband, a worshipper of God. Such is properly the meaning of the word *tâm* as derived

from *tāmām*, to *complete*, to *make full*, *perfect* or *entire*, or to *finish*. It denotes that in which there is no part lacking to complete the whole,—as in a watch in which no wheel is wanting.” This is all we ever claimed for Job, or any body else; and this is what God calls *perfection*, or being made *perfect*. Job was in this sense a perfect man,—not *absolutely* perfect, but *complete*. He loved God with all his heart. God gave this testimony concerning his servant, and we have no right to question it.

The testimony, then, in favor of a *full salvation*, attainable in this life, seems to us clear and conclusive, both from the testimony of Revelation and uninspired witnesses. The character and number of the witnesses are such as to place their testimony above suspicion. They are living epistles, known and read of all men.

CHAPTER III.

REGENERATION NOT THE STANDARD

'Rest for my soul I long to find :
Saviour of all, if mine thou art,
Give me thy meek and lowly mind.
And stamp thine image on my heart.

"Break off the yoke of inbred sin,
And fully set my spirit free ;
I cannot rest till pure within,—
Till I am wholly lost in thee."

THE state of grace, before described, and to which so many testimonies have been given, differs widely from that initial state of religious experience known as *regeneration*. It is a difference with respect to *amount* and *time*. Regeneration and entire sanctification are not received at one and the same time except, perhaps, in a few extraordinary cases, if, indeed, the case ever occurs.

The question to which we wish to invite the

reader's attention is this: *Does conversion, or regeneration, necessarily include entire sanctification?*

There are those who take the *affirmative* of this question, and contend for it with a zeal worthy of a better cause. But the very announcement of such a doctrine, or dogma, is enough to refute it; for the experience of the Universal Church negatives the affirmation.

The doctrine is not new, nor is it very old. Mr. Wesley says of it, "It is a doctrine so new, that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless, perhaps, in some of the wild, ranting Antinomians." He further states, that those who followed the Count declared that "all true believers are not only saved from the *dominion* of sin, at conversion, but from the *being* of inward as well as outward sin, so that it no longer remained in them."

"It is true," continues Mr. W., "that when

the Germans were pressed upon this head, they soon allowed that sin did still remain in *the flesh*, but not in the *heart* of a believer: and after a time, when the absurdity of this was shown, they fairly gave up the point, allowing that sin did still remain, though it did not reign in him that is born of God. But the English, who had received it from the Germans, were not so easily prevailed upon to part with a favorite opinion: and even when the generality of them were convinced it was utterly indefensible, a few could not be persuaded to give it up, but maintain it to this day." — *Works*, vol. i. p. 108.

From this short history we may learn both the origin and tendency of this dogma. It had its origin in Germany, where most religious speculations, built upon philosophy, falsely so called, have their origin. The dogma is purely anti-Wesleyan, and, as we believe, anti Scriptural. But to the inquiry, —

Is the Christian wholly sanctified at conversion? For an answer to this question, let us

interrogate the Scriptures and experience, as in our former investigations.

We have already shown that the "New Testament Standard of Piety" is *freedom from all sin, — purity of heart, — a heart filled with God*, etc. Now, are all those who are confessed by the Searcher of hearts to be Christians, possessed of this grace? If but one can be found who is not thus saved, the dogma is proved false, viz., that all Christians are wholly sanctified at conversion.

An elaborate Scriptural examination of this question does not come within the limits to which we have restricted ourselves in this work. We will present a few clear cases.

1. *The disciples before and after Pentecost.*

If the disciples were Christians before the day of Pentecost, they were not in possession of the grace for which we contend: nor were they before what they were after the Pentecostal baptism. That they were Christians before the day of Pentecost, is evident from the following considerations: They had been *chosen out of the world*; they had *preached*

Christ every where; they had *cast out devils in his name*; Christ had *breathed on them*, and they had received, in part, at least, the *Holy Ghost*; they had been with him in the *regeneration*; they were his intimate companions, and confessed *friends*; they had felt deep religious emotion while with him on the mount, beholding his glory, etc. These facts convince us that they were the children of God, — the friends of Jesus, — the servants of the church, and the commissioned heralds of the gospel of our salvation. Still, they were not fully sanctified. Follow them through their three years' ministry with Christ. We hear him chiding them for their unbelief; reproving them for their worldly and secular spirit; reprimanding them for their spirit of retaliation, and accusing them of being an offence unto him. He prays for their sanctification, and for their oneness with himself and the Father. That prayer was most wonderfully answered on the day of Pentecost, when they were "*all filled with the Holy Ghost*," which we believe to have been their entire sanctifica-

tion. After the reception of this *fulness*, they are not troubled with unbelief, as formerly. They are not contending for the chief places among themselves, or who shall be greatest. Before, their unbelief developed itself in — “We trusted it had been he who should have redeemed Israel;” but now, their faith stands in the *power of God* alone; and all the house of Israel is assured that God hath made that “same Jesus both Lord and Christ.” Before, they had great fear, — which *perfect love* should have cast out, if they had possessed it; — now, they fear neither *ruler*, *mob*, nor *Satan*.

What produced this remarkable change? Luke answers: “They were all filled with the Holy Ghost.” This they had not received before; and yet they were the disciples of Jesus.

They did not receive the miraculous gift of tongues only, on that occasion, but a blessing promised to all God’s people, of every succeeding age. They did not then shout, says Mr. Fletcher, “Then hath God given unto

the Gentiles power to speak Arabic," but 'then hath God granted the gift of the Holy Ghost, according to the fulness of the Christian dispensation.'" It is this fulness which constitutes the *Standard of Piety* under the reign of grace.

Rev. W. Arthur says, "The apostles had doubtless received the Spirit in some measure before the day of Pentecost; for our Lord had breathed upon them immediately after his resurrection, and said, 'Receive ye the Holy Ghost.' Yet in the time which intervened between that and Pentecost, whatever might have been the advancement of their spiritual condition beyond what it was before, it rested far behind that which immediately followed upon the baptism of fire. It was only then that they were '*filled* with the Holy Ghost.' We find, however, that even the expression, '*be filled*,' is applied broadly to ordinary believers; and that, too, not merely as describing the actual enjoyment of some individuals, but a præcept applicable to all: 'Be not drunken with wine, wherein is excess, but be *filled*

with the Spirit.' Whatever is meant by being filled with the Holy Ghost is, by these plain words, laid upon us as our duty." — *Tongue of Fire*, p. 46.

Rev. J. Fletcher contends that an uncommon degree of sanctifying grace was then imparted; that the gift of tongues was merely an appendage, and by no means an essential part of the baptism. He says, "That this dispensation of the Holy Ghost, this coming of Christ's spiritual kingdom with power, is attended with an uncommon degree of sanctifying grace, is acknowledged by all; and that the gift of tongues, &c., which at first, on some occasions, and in some persons, accompanied the baptism of the Spirit, for a sign to bigoted Jews, or to stupid heathens; — that such a gift, I say, was a temporary appendage, and by no means an essential part of Christ's spiritual baptism, is evident from the merely spiritual effects which the receiving of the Holy Ghost had upon the penitent Jews, who, being 'born of water and the Spirit,' pressed

after the apostles into the kingdom on the day of Pentecost."

"It is very remarkable, that although three thousand converts 'received the gift of the Holy Ghost' on the memorable day in which Christ opened the dispensation of his Spirit, no mention is made of so much as one of them working a single miracle, or speaking with one new tongue. But the greatest and most beneficial of miracles was wrought upon them all; for 'all that believed,' says St. Luke, 'were together; continuing daily with one accord in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God, and having favor with all the people,' by their humble, affectionate, angelical behavior. Or, as the same historian expresses it, (Acts iv. 32,) 'The multitude of them that believed'—spoke Greek and Latin! No; but—'were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things, common; having been made perfect in one, agreeably to

our Lord's deep prayer, recorded by St. John: 'Neither pray I for these [my disciples] alone, but for them also who shall believe on me through their word, that they all may be one; I in them, [by my Spirit,] and thou in me, that they may be made perfect in one.' " — *Works*, vol. i. pp. 593, 594.

Rev. Richard Watson regards the Pentecostal baptism, not a miraculous gift of tongues merely, but the purification of the heart, and the filling it with the Holy Ghost. Speaking of the manifestations of God to man, he says, "The first grand administration of him was after Christ ascended, and went within the veil, and then poured out from heaven that glorious and visible influence which was made manifest on the day of Pentecost. But then we should greatly narrow our view of the subject, if we confined the effects of these operations of the Holy Spirit merely to his miraculous gifts. That which the apostles received in addition was infinitely more valuable than these gifts, however important they were to the success of their public ministry. The

visible tongues of fire were only emblems of what had passed within. It was, indeed, a baptism of fire to them. What new creatures did they now become! They were raised from earthliness to spirituality. Their gross conceptions of the kingdom of Christ were purged away. The bright flame irradiated their dim eyes to perceive the true and full meaning of the sacred Scriptures, kindled the ardor of an unquenchable love to Christ, and transformed them into bright reflections of his own purity. They came together the sincere, but timid and partially enlightened followers of Christ; and they departed full of light, and power, and love. . . . Christ now baptizes with the Holy Ghost and with fire. There is to be a constant, though secret Pentecost, as to every Christian. The sacred baptisms are inexhaustible to all who fix their faith and hope in the office and power of Christ to administer them, and the gracious condescension and readiness of the Spirit to be thus administered. He that thus comes to God shall receive this mighty influence; and

it is our fault that we do not live in a richer experience of it.

“Yes, brethren, the celestial gift is yours. You are called to receive the heavenly element which spreads an intensity of spiritual life through the understanding and conscience; kindles and feeds the secret fire of devotion; converts, like the warmth of summer, the dark and sterile soul into life, and verdure, and fruitfulness; animates every affection; invigorates for every service; gives vital pulses to the courage, and strengthens in all conflicts; nor terminates its sacred operations till it has purged from the heart of man all its stains of sin, all its debasing alloy of earthliness, and rendered it to God, meet for high fellowship and intercourse with him forever and ever.” — *Sermons*, vol. ii. pp. 363, 364.

If the disciples were Christians before the day of Pentecost, which no one will deny, then there must be a marked difference between that grace which constitutes *heirship*, and that *fulness of the Spirit*, that *baptism of fire*, received at Pentecost. They are not

one and the same. We call the former, *regeneration*, and the latter, *entire sanctification*

2. *The Members of the Corinthian Church.*

The character of this church, as given by St. Paul, settles this question in most minds beyond a doubt.

1. Were they regarded by the apostle as children of God — Christian? 2. Were they, at the same time, cleansed from all sin? An investigation of these inquiries will throw much light on the subject.

With regard to the first inquiry: The apostle, who is supposed to know, informs us that they had been “called to be saints;” “the testimony of Christ had been confirmed in them;” they had been called “unto the fellowship of the Son of God.” He thanked God for the “grace which they had received by the Lord Jesus.” He repeatedly calls them “*brethren*,” and represents them as “*babes in Christ*.” Such expressions can refer to none but Christians: for such grace from the Lord Jesus; such fellowship of the Son; such confirmation in the testimony of Christ; such titles

as *brethren*, and *babes in Christ*, can be predicated of none, save those who are born again, — are the children of God. This point seems very clear.

Secondly, were they cleansed from all sin? They must have been, according to the theory we are opposing, if they were Christians at all.

St. Paul informed them that he had heard, through the house of Chloe, that there were contentions among them, and he believed it: that such contentions did not evince very deep piety. He represents them as *carnal*.

They had not conquered their *appetites*. Hence the character of their feasts — eating and drinking inordinately.

They had not conquered their *selfishness*. Hence their contentions about ministers; — one for Paul, and one for Apollos, etc.

They had not conquered their *wills*

They had not conquered *carnality*. They were like babes, given to irritability, fretfulness, petulance, — marked developments of human nature unsanctified.

A person must very much desire to sustain a pet dogma to believe that these Corinthian Christians were not the children of God; or, to believe that as such, they were "sanctified wholly, soul, body, and spirit."

The apostle settles this question beyond controversy in his exhortation to them, in which he says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, — perfecting holiness in the fear of God." Here he addresses them as *dearly beloved*, — an appellation not at all suited to sinners. They have filthiness of flesh and spirit, which is not in keeping with entire purity. This filthiness must be removed before they can *perfect holiness*, or be perfectly holy, in the fear of God.

These points seem clearly proved from this case; — 1. These church members, though acknowledged to be Christians, were not pure in heart — were not saved from all sin. They were still *carnal* to a certain extent.

2. That this state of *imperfect purity* differs

from that state of *perfect holiness* to which they had been called.

3. The remedy for all this *carnality* which takes the form of *selfishness*, *wilfulness*, etc., is perfect holiness, or cleansing from all filthiness of the flesh and spirit.

“When St. Paul writes to the believers at Corinth,” says Mr. Wesley, “to those who were *sanctified* in Christ Jesus, he says, ‘I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal: for whereas there is among you envying and strife, are ye not carnal?’ Now here the apostle speaks unto those who were unquestionably believers, — whom in the same breath he styles his brethren in Christ, — as being still, in a measure, carnal. He affirms there was envying, (an evil temper,) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for then they would not be babes in Christ. And, what is most remarkable of all, he speaks of

being carnal, and babes in Christ, as one and the same thing; plainly showing that every believer is, in a degree, carnal, while he is only a babe in Christ." — *Works*, vol. i. pp. 109, 110.

The Bible teaches us that there are two contrary principles in believers, denominated *nature* and *grace*, *flesh* and *spirit*; and that the evil may be removed, and the good only remain. That *evil* and *good* exist in many hearts at the same time is beyond question. "The flesh lusteth against the spirit, and the spirit against the flesh: these are contrary the one to the other." Gal. v. 17. This is spoken of believers, and proves that evils exist in the heart after conversion.

Mr. Wesley says, "Nothing can be more express. The apostle here directly affirms that the flesh — evil nature — opposes the spirit even in believers; that even in the regenerate there are two principles, *contrary the one to the other*." This address of Paul, Mr. W. claims, is to believers in general.

St. Paul prayed "*exceedingly*," that he

might see the Thessalonians, and “perfect that which was lacking in their faith.” 1 Thess. iii. 10. What that lack was may be inferred from verse 13th: “To the end he may establish your hearts unblamable in holiness before God.” The lack was not *holiness*, but *unblamable holiness*.

In the 5th chapter the same truth is enforced, — “The very God of peace sanctify you wholly,” etc. That the apostle addresses partially-sanctified Christians there can be no doubt. And that those addressed were converted there can be no doubt. It is not *sanctification* they need, but *entire* sanctification. He calls them *brethren*; *children of light*; *children of the day*, and yet in need of complete sanctification. Even this was an attainable blessing, for, “faithful is he that calleth you, who also will do it.”

Christ’s exhortations to the Churches at Ephesus, Pergamos, Sardis, etc., prove the doctrine for which we contend. He had somewhat against those, of whom he says, “I know thy work, and thy labor, and thy pa-

tience : thou hast patience, and for my name's sake hast labored and hast not tainted." Here is a recognition of their excellences and defects; the one constitutes them Christians, but not perfect Christians. To another he says, "Thou hast not denied my faith;" and yet he exhorts them to "*repent*." Another is exhorted to "strengthen the things that remain, that are ready to die, for he had not found their works perfect before God."

Now, why this complaining of their defects and acknowledging and commending their virtues if there be no middle ground? If the opposing doctrine be correct there is no middle ground; we are either wholly sanctified, or we are the children of the devil.

"Indeed," says Mr. Wesley, "this grand point, that there are two contrary principles in believers, — nature and grace, the flesh and spirit, — runs through all the epistles of St. Paul; yea, through all the holy Scriptures, almost all the directions and exhortations therein are founded on this supposition; pointing to wrong tempers or practices in

those who are, notwithstanding, acknowledged by inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them." — *Works*, vol. i. p. 110.

That such a distinction exists, there can be no doubt. There is a warfare within. The *intellect* may see clearly what is right; the *will* may be determined to execute the decisions of the judgment; still there will be found an opposing element in the sensibilities, which, though it does not control the will, often rebels against it and refuses to obey it.

That depravity does not lie exclusively in the will, but also in the perverted passions and appetites, is too plain to be denied, and that these struggle for unlawful indulgence after regeneration, is too universal in Christian experience to need proof. This state of things, as a matter of fact, must be admitted by all. To this experience we call the reader's special attention in the following chapter.

CHAPTER IV.

THE DISTINCTION A MATTER OF EXPERIENCE.

“ O, glorious hope of perfect love !
It lifts me up to things above ;
It bears on eagle's wings ;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.

“ Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below :
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.”

JUSTIN MARTYR began the second part of his “ Monarchy,” says Du Pin, with these words : “ Having already produced divine authority, I shall also make use of human allegations.”

We shall proceed to show that Christians have recognized the distinction of which we speak, in their experience.

The witnesses which we shall summon, all agree on the following points : —

1. They have experienced a clear, unmistakable *conversion*. 2. Subsequently, they have discovered in their hearts unholy emotions, which have been kept under with great difficulty, and even at times have gained the mastery. These emotions have arisen when there were no evidences of backsliding, but when the heart was earnestly crying after God. 3. They have believed it to be their privilege to be freed from such inward foes. They have sought by simple faith and consecration such freedom, and in answer to prayer and agreeably to their faith, they have received a special blessing, as clearly and distinctly marked as their conversion — in some cases more so. This blessing they call "*holiness*," "*purity of heart*," "*entire sanctification*," "*full salvation*," etc. 4. Subsequently to the reception of this blessing the sinful emotions, which before gave them so much trouble, are all removed. and they sing of

“A heart in every thought renewed,
And full of love divine ;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.”

In the account given of the martyrdom of St. Ignatius, as translated by Archbishop Wake, occurs this passage: “He rejoiced greatly at the tranquillity of his church, yet was troubled as to himself that he had not attained to a true love of Christ, nor was come up to the pitch of a perfect disciple. Wherefore continuing a few years longer with the church, he attained to what he had desired.” p. 130. What was it that St. Ignatius desired? It was to come up to the “pitch of a *perfect disciple*,” which perfection he did not reach for some years; but afterwards received it. Here are the two states distinctly marked.

Let us recall some of our former witnesses.

William Bramwell. With reference to *conversion*, Mr. Bramwell says: “I had prepared myself with much prayer and self-examination for worthily partaking of the sacrament of the Lord’s supper, and while in the act of re-

ceiving it from the hand of Rev. Mr. Wilson, a pious clergyman of Preston, I obtained a clear sense of pardon. My spirit rejoiced in God, my Saviour. Darkness and gloom, guilt and condemnation, were at once removed in a manner incomprehensible to me, and utterly beyond all that I had ever been taught to expect or desire."

After this clear and unmistakable conversion, he felt the need of a pure heart, and sought it earnestly and successfully.

His biographer says: "Being obedient to the teachings of the Spirit, it was not long before he was convinced of the necessity of a *further work of grace* upon his heart. He now saw that it was his privilege to be cleansed from all sin."

Mr. Bramwell says: "I was for some time deeply convinced of my need of purity, and sought it carefully with tears, and entreaties, and sacrifices, thinking nothing too much to give up, — nothing too much to do or suffer, — if I might but obtain this pearl of great price."

From these statements, it is clear that after a satisfactory conversion, he discovered evils in his heart which regeneration had not removed. For the removal of these he labored and prayed without ceasing. After describing the manner in which he sought this cleansing — “*by faith alone, without the deeds of the law*” — he says: “The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was all wonder, love, and praise. It is now about twenty-six years ago: I have walked in this blessed liberty ever since. Glory be to God.” — *Bramwell's Life*.

Here is an experience clearly illustrative of the doctrine for which we contend.

William Hunter. This eminently pious and useful man was a Wesleyan minister, whose dying words were, “Tell all my brethren of the Conference [then in session] that I have never varied from the Methodist doctrine and discipline, from my first setting out.” He had a very clear and satisfactory experience in en-

tire sanctification, which he relates in a letter to Mr. Wesley.

Of his conversion, he says: "I was very happy. I sung in his ways for joy of heart, and his consolations were not small to me. It was then

‘I rode on the sky,
Freely justified I,
Nor did envy Elijah his seat,’” &c.

But this happy frame of mind was soon interrupted by the unsubdued evils of his heart. He thus describes this state of mind: "I found many things in me which opposed the grace of God, so that without continual watching and prayer, I was capable of committing the very same sins which I had been guilty of before. I began to be more acquainted with Satan's devices, and found power from God to resist them. I was conscious of the need of a far greater change in my nature than I had experienced."

He describes his feelings under a sermon preached by Mr. Wesley thus: "I was clearly convinced of the doctrine of sanctification

and the attainableness of it." He had a clear view of God and his law, and "felt his great unlikeness to both." "Yet, in view of these things, I felt no *condemnation*. O, how I longed to be made like him — to love him with all my heart, soul, mind, and strength."

While hearing Mr. Thomas Olivers preach from, "Let us go on unto perfection," he saw clearly the way of faith, and his heart consented to the whole truth. He began with new vigor to seek the blessing he so much desired. He says: "I prayed and wept at his footstool, that he would show me all his salvation, and he gave me to experience such a measure of his grace as I never knew before; a great measure of heavenly light and divine power spread through my soul. I found unbelief taken away out of my heart. My soul was filled with such faith as I never felt before. My love to Christ was like fire, and I had such views of him as my life, my portion, my all, as swallowed me up; and O, how I longed to be with him! A change passed upon all the powers of my soul. I

may say with humility, it was as though I was emptied of all evil, and filled with heaven and God."

Mr. Hunter concludes by saying, "From the time the Lord gave me to experience this grace, I became an advocate for the glorious doctrine of Christian perfection, according to the light he had been pleased to give me. I bear a testimony of this wherever I go, and I never find my soul so happy as when I preach most upon the blessed subject." — *Arminian Magazine*, vol. ii. 1779.

Such is the experience of one of the most godly men of his day. Mr. Wesley says, he was "zealous for Christian perfection," and set the society where he labored all "*in a flame*." His experience is an experimental demonstration of the doctrine for which we contend, and a standing argument against that dogma which we oppose.

Hester Ann Rogers. This pious lady holds a high rank among all the followers of Jesus for her spotless life and pious devotion to the interests of souls. Her experience is a

clear illustration of our position with regard to entire sanctification.

After a long and severe struggle, she found pardon by faith in Jesus, which she describes in the following manner "In that moment my fetters were broken, my bands were loosed, and my soul set at liberty. The love of God was shed abroad in my heart, and I rejoiced with joy unspeakable. Now, if I had possessed ten thousand souls I could have ventured them all with my Jesus. I would have given them all to him! I was truly a new creature, and seemed to be in a new world. I could do nothing but love and praise my God, and could not refrain continually repeating Thou art my Father! O God, thou art my God! while tears of joy ran down my cheeks."

This was a clear conversion. She continued to praise the Lord, and rejoice in him for some time. She performed every duty, bore every cross, and was constant in her devotions. But in the midst of labors more abundant, she says, "The Lord began to reveal in my heart that sin was not all destroyed

for though I had constant victory over it, yet I felt the remains of anger, pride, self-will, and unbelief often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to the Lord, or whenever I approached him in secret, he shed his precious love abroad, and bare witness also with my spirit that I was still his child. Yea, and at this time I received many remarkable answers to prayer—many proofs of his undoubted love and goodness to my soul, and I ever felt I would rather die than offend him.” Here were the remains of sin clearly discoverable. In this state of mind she made supplication, with strong crying and tears, for entire sanctification, and ceased not her efforts until Jesus appeared her complete Saviour. To use her own words, “I come empty to be filled; deny me not. I have no plea but thy mercy, the blood of Jesus, the promise, and my own great need. O, save me fully by an act of free grace. I now take thee at thy word; I

do by faith cast myself on thy promise. I venture my soul on thy veracity; *thou canst not deny!*" At last she exclaimed, "Lord, I do believe; this moment thou dost save. Yea, Lord, my soul is delivered from her burden. I am emptied of all; I am at thy feet, a helpless, worthless worm; but I take hold of thee as my *fulness!* I am conquered and subdued by love. Thy love sinks me into nothing; it overflows my soul. O my Jesus, thou art all in all! In thee I behold and feel all the fullness of the Godhead mine. I am now one with God; the intercourse is open; sin, inbred sin, no longer hinders the close communion, and God is all my own."

From this time to the end of life, Hester Ann Rogers exhibited the fruits of that holiness which she so fully received. She bore her testimony, not only to the fact that God could save from all sin, but that this was a blessing distinct from regeneration. We cannot see how such testimony can be resisted. It covers every point in our argument, with great clearness.

Bishop Asbury. This devoted, laborious servant of God and the church, whose journals tell us of labors, sufferings, and perils unprecedented in the history of the American church, gives us the following brief account of his *conversion* and *entire sanctification*. He says: "Some time after I had obtained a *clear witness* of my acceptance with God, the Lord showed me the evils of my heart." Here are two facts stated, viz.; a clear witness of *conversion*, and evils still remaining, of which he had a clear discovery. With this discovery of the evils of his heart, he says, "I want to be holy as he that calleth me is holy. My spirit mourns, and hungers, and thirsts after entire devotion." The blessing for which he mourned, and hungered, and thirsted, was received. Through unbelief, the evidence of the possession of the blessing was lost. He hungers and thirsts for it again; and on a certain day he says, "Last night the Lord re-sanctified my soul." Subsequent to this we hear him saying, "I am divinely impressed with a charge to preach sanctification in every sermon."

Bishop Whatcoat. This holy man of God describes his conversion in the following language: "I was reading the Scriptures, and when I came to these words, 'The Spirit itself beareth witness with our spirit that we are the children of God,' as I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; all fear of death, judgment, and hell suddenly vanished. Before this, I was kept awake by anguish and fear, so that I could not get an hour's sound sleep in a night. Now I wanted no sleep, being abundantly refreshed by contemplating the rich display of God's mercy in adopting so unworthy a creature as me to be an heir of the kingdom of heaven."

After this clear, unmistakable conversion, Mr. W. found many evils in his heart. Though converted, he was not yet cleansed from all unrighteousness. He did not backslide, but, as he declares, "his faith and love grew

stronger and stronger." He says: "I soon found, that though I was justified freely, yet I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution to admit of no peace nor truce with *the evils which I still found* in my heart. I was sensible that they both hindered me at present in my holy exercises, and that I could not enter into the joys of my Lord unless they were all rooted out."

The freedom which he so ardently sought he found, to the unspeakable joy of his heart. He says: "After many sharp and painful conflicts, and many gracious visitations, also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. And in this happy state, rejoicing evermore, and in every thing giving thanks, I continued for some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day." In this state he lived and died.

Can this experience be explained in harmony

with the notion that *regeneration* and *entire sanctification* are identical? In this experience we find, — 1. A clear conversion. 2. The remains of the carnal nature. 3. A deliverance from the evils remaining, as a distinct blessing, as clearly marked as conversion.

Rev. Matthew Lumb. Mr. Lumb was a preacher of the Wesleyan connection, England. Of his conversion, he says: "In October, 1777, I was walking in the fields and thinking of my fate, and I judged myself to be in a worse condition than ever. I said, 'My heart is more hard, and my mind more blind, and I shall never find Him whom I seek.' I went home in the most dejected condition. When I got thither I found two persons standing before the door of the house talking about religion. One had known God's pardoning love for many years, and said to the other, "O, when you experience this change, every thing, yea, the creation itself, will appear new to you.' I stood at a distance and heard these words, and said in my heart, 'If this change is to be seen, and happiness to be felt, I am

determined, by the grace of God, never to rest till I know it to be my experience.' I went immediately to a private place to pour out the anguish of my heart to God. I wrestled with the Lord a long time in earnest prayer, and felt myself more determined not to rest till I could rejoice in God my Saviour. O, what a view had I at that time of the misery of living, and the horror of dying, without an interest in the blood of the Lamb!

"Before I left the place I felt the power to say, 'Lord, I do believe, help thou my unbelief.' My soul was immediately relieved, and I went away with much ease in my mind. Soon after I went to meet a class, and while the people were speaking the state of their minds, the Lord, in tender mercy, cleared up my evidence; every doubt and scruple fled away in a moment, and joy unspeakable filled my heart. My darkness was changed to spiritual light, heaviness into gladness, bondage into liberty, and the hell I had felt in my breast into a heaven of joy. The Lord made all

means of grace as a river of broad waters to my soul."

Here is one of those marked conversions, with regard to which there can be no doubt.

While conscious of the divine approval, and striving to please God, he soon found in his heart roots of bitterness which had not been removed; clearly proving that though converted he was not cleansed from all unrighteousness. He says: "While I was in possession of every thing that might help me forward towards heaven, and *whilst I used all the means of grace, I was made more sensible of my corrupt nature*; only I felt that they kept me from rejoicing in the Lord, and sometimes brought me into heaviness. I felt the root of anger that was ready to take fire at every contradiction; of pride that was not willing to be any thing or nothing for Christ's sake; of unbelief, which hindered me from relying steadfastly upon the promises of God, both for temporals and spirituals. These often caused me to feel slavish fear, and apprehensions of things which never came upon me.

But I prayed earnestly, and watched constantly, that I might not be overcome by my enemies. I had many opportunities of meeting with those who loved God with their whole hearts, and many others who felt their want of it. At first I did not know what to do; for I thought this blessing was out of my reach, and I must be many years older before I could enjoy it. But by laboring to keep my inward enemies in subjection, I felt a desire to have my heart filled with love to God and man. The more I prayed, read, and heard, the more I loved him, and the more I wanted to love him. I resolved not to rest until God had filled me with himself. I sought him day and night, and began to expect him every day. I sung the following verse almost every day:—

‘O, love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ in me.’

“Thus my heart did truly pant after God as
the hart panteth after the water brooks, till

the 10th of October, 1778, in the evening, when, being earnest with the Lord in prayer, he manifested himself to me in such a manner as he had never done before.

‘He laid the rough paths of peevish nature even,
And opened in my breast a little heaven.’

“I had not the least doubt but he had taken out of my heart every thing contrary to love, and I have never doubted it to this day.”
— *Arminian Magazine*, vol. xiv. pp. 518–520.

Remarks are unnecessary, as this experience speaks for itself on all the points which this chapter is intended to illustrate. The account was written by request of Mr. Wesley, and published in the magazine of which he was editor, showing his hearty indorsement of the doctrine thus illustrated; and proving, so far as experience can prove, that *regeneration* and *entire sanctification* are not identical.

Thomas Kinley. An account is given in the *Arminian Magazine* for 1791, by Samuel Mitchell, of the experience, life, and triumphant death of Thomas Kinley, from which we

select the following, referring to his *conversion* and *sanctification*. He says: "About the latter end of the year 1769, he was led by curiosity to hear Rev. John Smith preach. The word was attended with divine illumination to his soul, which induced him to attend again for edification. Not long after it was attended with the power of God to the conviction of his conscience for the guilt of sin. In his distress he cried unto the Lord night and day, until one night, returning home from a prayer meeting, he began to reason thus with himself, — 'Others have found peace with God in every age; but I fear I never shall, for the door of mercy seems shut against me.' He then roared aloud through the disquietude of his spirit, and continued grovelling on the cold earth with tears, prayers, and cries to the Lord Jesus for several hours together, but received no satisfactory answer. At length, benumbed with cold, and wounded in spirit, he rose up and went home. There he could find no ease, and ran out of his house into his garden, where he kneeled down in the

greatest agony, and poured out his soul in prayer, and continued so until he felt that all his tears and prayers could not merit a blessing at the hand of a righteous God. He then sunk under his load of misery and darkness, when in an instant Jesus spoke peace and love to his soul."

In this happy state of mind he continued for some length of time, when God made known to him that his heart was not fully cleansed. His biographer says: "He went on his way rejoicing for about a fortnight after his justification, when, being at private prayer, the Lord deeply convinced him that there were sinful corruptions still remaining in his heart. The language of his heart then was,

" 'Tis worse than death my God to love,
And not my God alone."

"His soul now hungered and thirsted after the living God, and was as much distressed in seeking a clean heart as he had been in seeking pardon — only he did not feel guilt or the wrath of God upon his soul. He went on thus for some time, mourning, and attending

all the means of grace. He almost fainted with holy thirsting and ardent desire, till in the time of his extremity God applied these words to his heart, — ‘I will, be thou clean;’ and gave him the witnessing Spirit to testify that the work was wrought. *He had never lost a sense of his acceptance with God, notwithstanding the great anguish he felt in seeking a clean heart.* He then went on his way, rejoicing evermore, praying without ceasing, and in every thing giving thanks.

‘Jesus all the day long
Was his joy and his song.’

“All his words were in wisdom, and attended with a divine power; and his actions and even tempers bore witness that he had union and fellowship with the Father and the Son, through the blessed Spirit. In short, his meekness and moderation were known unto all his acquaintance, and he continued to adorn the Christian character in this manner for near nineteen years,” at which time he died of consumption. He gave evidence in his last hours that the perfect love of God, which he had

professed for nineteen years, was still possessed by him. His biographer says: "He astonished all who visited him when they saw his resignation, mingled with pure zeal, lively faith, and perfect love, breathing through every word, and shining in his looks, when he lay silent through difficulty in breathing." "He went off in triumph of faith, full of hope and love, on Friday morning, the 20th of November, 1789."

Comment on the foregoing experience is needless. We find in it the strongest experimental confirmation of our position. *Regeneration* and *entire sanctification* are not identical.

We shall now proceed to an examination of the testimony of those whose names are more familiar to us, having lived nearer our times. Their experience on this subject has been given to the public, from which we shall take so much as is needful to illustrate our subject.

Bishop Hamline. This experience was originally written by Bishop H. in the third person. We shall take the liberty to change it

from the third to the first person, and thus make the Bishop speak of himself, which he intended to do.

Of his conversion he says: "So powerful was the work of God in my heart that my tongue was almost constantly employed in prayer and praise." In this state God revealed to him the evils of his heart — evils which regeneration had not removed. He says: "I saw that in my heart were the roots of many evils, which, though they could not grow while under the reign of grace, yet were ever ready to spring up under the least declinings of faith and love." In this condition he says: "I began to cry unto the Lord to deliver me from the remains of the carnal mind. I persevered in almost unremitted cries for holiness."

Having made the consecration, and believed for full salvation, he says: "All at once I felt as though a hand, not feeble, but omnipotent, not of wrath, but of love, was laid upon my brow. I felt it not only outwardly but inwardly. It seemed to pass upon my whole

being, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influence of which I fell to the floor. Still that hand of power wrought without and within; and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For a few minutes the deep of God's love swallowed me up — all its waves and billows rolled over me." — *Riches of Grace.*

Many years passed after that *baptism* was received; and though sickness prostrated the man of God, the baptism of fire still rested upon him, and to his life's end he witnessed that the "blood of Jesus Christ, the Son of God, cleanseth from all sin."

This is not, however, exclusively a Methodist testimony. Men and women of all evangelical denominations have entered into this rest of faith, and have given their testimony in favor of entire sanctification, attainable in this life.

We call the attention of the reader to the recorded experience of

Prof. Upham. Mr. U. was favorably known in the philosophical and Christian world. From his experience, written by himself, we select so much as is necessary to illustrate our position. Of his *conversion* he says: "God had given me great blessings, such as a new sense of forgiveness, increased love, a clear evidence of adoption and sonship, close and deeper communion with himself." It seems from this statement, that when he commenced seeking the blessing of entire sanctification he possessed a clear, unmistakable consciousness of pardon and regeneration. But with this consciousness he complains of the evils of his heart. He says: "I do not know that I was ever more troubled. The remains of every form of internal opposition to God appeared to be centred in one point—*selfishness*." But he cried unto the strong for strength. His faith triumphed, and from the midst of this conflict he exclaims, "Thou hast given me the victory." "I was never able before that

time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

President Mahan. This eminent divine, after having experienced a change of heart, had "a desire, inexpressibly strong, to be freed from all sin in every form, and to be entirely consecrated to the love and service of God, in all the powers and susceptibilities of my being." For this he labored earnestly. Over the corruptions of his heart he wept, but knew not how to break the chain. In this condition he says: "I set my heart, by prayer and supplication to God, to find the light after which I had been so long seeking.

"In this state I visited one of my associates in the work, and disclosed to him the

burden which had weighed down my mind for so many years. I asked him if he could tell me the secret of the piety of Paul, and tell me the reason of the strong contrast between the apostle's experience and my own. In laboring for the salvation of men I observed that my feelings often remained unmoved and unaffected, while Paul was constantly '*constrained*' by the love of Christ. Our conversation then turned upon the passage, 'The love of Christ constraineth us,' &c. While thus employed my heart leaped up in ecstasy indescribable, with the exclamation, 'I have found it.' I have now, by the grace of God, discovered the secret after which I had been searching these many years."

The great mistake into which Mr. Mahan had fallen, he describes as follows:—

"When I thought of my guilt and need of justification, I had looked to Christ exclusively, as I ought to have done." But "for sanctification, on the other hand, to overcome the 'world, the flesh, and the devil,' I had depended mainly upon my own resolutions. I

ought to have looked to Christ for sanctification as much as for justification, and for the same reason."

Mr. M. describes a manifestation of Christ which he had at this time, as follows: "In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ, as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that in view of it my heart melted and flowed out like water. From that time I have desired to 'know nothing but Jesus Christ and him crucified.' I have literally 'esteemed all things but loss for the excellency of the knowledge of Christ Jesus my Lord,' and the knowledge of Christ has been eternal life begun in my heart." — *Mahan on Christian Perfection*, pp. 182, 187.

Mrs. Upham. This lady's experience has very much of interest in it. We make but a few quotations, illustrative of the point at issue. While seeking entire sanctification she

had a clear evidence of pardon. She says : " I had been conscious in weeks prior to this state of love of the Spirit's power in my heart." Still she was dissatisfied with her state of grace, and panted for the fulness of God. She was " pleading this promise, ' Blessed are they who hunger and thirst after righteousness, for they shall be filled,' kneeling before God with the words on her lips," when she " felt a sweet assurance that her prayer was heard." She says : " It came gently, yet powerfully and overpowering ; it was like a mighty rushing wind in my soul, extending itself through all my bodily frame. I said, ' Lord, I am thine, entirely thine ; come life or come death, I am wholly consecrated to thee.' " — *Riches of Grace.*

Merle d'Aubigne. The great historian of the *Reformation* was converted to God at Geneva. He records his conversion in these words : " I had been seized by the word of God ; I had believed in the divinity of Christ ; in original sin, the power of which I had experienced in my own heart ; and in justifica-

tion by faith. I had experienced the joys of the new birth."

From this period in his experience he sighed for a clean heart, and sought it earnestly. At an inn in Kiel, while on his way to Copenhagen, in company with Rev. Frederick Monod and Rev. Charles Rieu, he received the great blessing which he had so long sought. They were carefully studying the Epistle to the Ephesians, and had got to the end of the third chapter. Mr. D'Aubigne says: "When we read the two last verses, 'Now unto him who is able to do *exceeding abundantly* above all that we ask or think, according to the power that worketh in us, unto him be glory,' &c., this expression fell upon my soul as a revelation from God. 'He can do by his power,' I said to myself, 'above all we *ask*, above all even that we *think*, nay, EXCEEDING ABUNDANTLY, above all!' *A full trust in Christ* for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled

with such admirable faith, as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by his 'power that worketh in us,' and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do *exceeding abundantly* above all that I ask.' All my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.' " *

* See experiences of Rev. Alfred Cookman and Rev. Daniel Steele, D.D., in Appendix.

We must conclude the present chapter, not for want of material, but space. We have kept in view the following facts:—

1. An unmistakable conversion. Our witnesses are all explicit on this point.

2. Remaining corruption of heart after conversion; not resulting from backsliding, but showing itself when the soul was conscious of pardon and progress in grace.

3. Conscious deliverance from remaining corruption; the deliverance being as great, and the evidence as unmistakable, as at conversion.

If, then, the personal experience of these witnesses is reliable, we have clearly proved that *regeneration* and *entire sanctification* are not identical.

In the following chapter we shall consider some objections to this testimony.

CHAPTER V.

OBJECTIONS TO THE ARGUMENT FROM EXPERIENCE.

“ It brings a calm, a Christ-like peace,
’Mid inward music sweetly flowing ,
It whispers, ‘ Free and sovereign grace
This *heavenly breeze* is now bestowing.’

“ I feel it, ay, most mild and sweet,
In charming movements gliding o’er me,
It circles round my heart’s retreat
And fans away the mists before me.

“ It is not fancy that deludes,
’Tis no impulsive flight of feeling,
’Tis no illusion that intrudes,
But ’tis the Holy Spirit’s stealing.”

“ **I** still think,” says Mr Wesley, “to disbelieve all the professors amounts to a denial of the thing. For if there be no living witnesses of what we have preached for twenty years, I cannot, dare not, preach it any longer. The whole comes to one point, Is there, or is there not, any instantaneous sanctification be-

tween justification and death? I say, Yes You (often seem to) say, No. What arguments brought you to think so? Perhaps they may convince me too." — *Works*, vol. vi. p. 669.

"I am at my wit's end with regard to two things, — the church and Christian perfection. Unless both you and I stand in the gap *in good earnest*, the Methodists will drop them both. Talking will not avail. We must *do* or be borne away. Will you set shoulder to shoulder? If so, think deeply upon the matter, and tell me what can be done." — *John to Charles Wesley: Works*, vol. vi. p. 671.

We shall proceed to consider some objections to the doctrine which we have attempted to vindicate in the foregoing pages.

1. *It is objected that nothing can be proved by experience.* We are liable to be deceived in our emotions. Those whose emotional natures are highly impressible, are not reliable in matters of this kind. The men of '43 had the witness that the world would end on a given day, &c.

If this argument be good, then Hume's great argument against *miracles*, which has been regarded as more ingenious than common sense, is not so far out of the way after all.

Are we prepared to deny the "witness of the Spirit" because some have been mistaken in their experience? Is this the logic — The Millerites professed to have the witness of the Spirit that the world would end in '43, and were mistaken, therefore no man can know that his sins are forgiven, and his heart cleansed? If this is the logic, let us no longer preach or sing,

"The Spirit answers to the blood,
And tells me I am born of God."

To have the witness of the Spirit to an abstract dogma or fact, and His witness to the work of grace wrought in the heart by the power of God, are two things. God gives us no warrant for the one, while he gives us abundant assurance for the other.

Suppose I should affirm that I had the witness of the Spirit that the prophet Elijah was fed by *birds*, and it should prove in the end that he was

fed by *Arabs*, as Dr Clark affirms; and that the fish that swallowed Jonah was not a *whale*, but a *shark*; and in the end it should appear that I was mistaken; would my mistake be a sufficient reason for denying the fact of the witness of the Spirit to my personal salvation?

Suppose I should affirm that I had the witness of the Spirit that the *identity* of the resurrection body will consist in the same kind of elementary matter, combined in the same proportions, and having the same form and structure; and it should be found that its *identity* consisted in a *sameness of particles*, and I am mistaken; would my mistake be a justifiable pretext for denying the fact that the Spirit may witness with my spirit that I am a child of God? The same may be affirmed of the end of the world.

Those who professed to have the witness of the Spirit that the world would end on a given year or day, claimed such witness to an occurrence, with regard to which God had declared they should not know. It had reference to an abstract dogma, which had no connection with

consciousness; hence the absurdity of supposing that a man could have any assurance of it, further than what God had revealed in his word.

But, with regard to our personal salvation, God has declared that we may be conscious of it. It is an inward change, wrought by the Holy Spirit. It cannot be misunderstood. So we teach, and so we believe.

Ignorance of the nature of the object sought may lead us into mistakes with regard to the necessary evidence, but this does not disprove the doctrine for which we contend, nor an intelligent evidence of it.

The testimony in favor of full salvation, attainable in this life, seems clear and conclusive. The Bible and experience harmonize. The character and number of the witnesses are such as to place their testimony above suspicion. They are living epistles, and though dead they yet speak. Not only did Enoch, Noah, Abraham, David, Asa, Isaiah, Zacharias and Elizabeth, Nathaniel, John, Paal, and Timothy enjoy it, but it was the theory and ex-

perience of Wesley, Fletcher, Benson, Bramwell, Carvosso, Smith, Mrs. Fletcher, Hester Ann Rogers, Lady Maxwell, Asbury, Whatcoat, George, Merritt, Fisk, Olin, and thousands more of modern times. These were not mere camp-meeting professors of sanctification, (as some are pleased to insinuate of professors of holiness,) but men and women whose whole lives were living illustrations of what they professed.

The time was when the witness of the Spirit to our *adoption* was stoutly denied. It was claimed that we could not know our sins forgiven in this life, although the Bible seemed to teach another sentiment. But tens of thousands sought the witness of their adoption, and found it; which fact has shed so much light on the teachings of the Bible, that very few are found among evangelical Christians who have any doubt on the subject. Ought not our experience in entire sanctification to have as much weight? Is not a denial of the latter a virtual denial of the former? No stronger evidence can be produced from

the Bible or experience for the one than for the other.

We understand the objection, that experience is not sufficient to prove a doctrine unsupported by Scripture; that madmen and enthusiasts of every kind have imagined such a witness, etc.

We do not attempt any such illogical method of argumentation. But with Mr. Wesley, who was a master logician, we do say, "Experience is sufficient to *confirm* a doctrine which is grounded on Scripture." For this reason we have drawn so largely upon experience. The doctrine, as we have shown, is a Bible doctrine, and the testimony which we have introduced is confirmatory of that doctrine.

We claim, then, that the objection is not well founded, and ought not to be entertained. Every one should test the truth for themselves, then shall they know that these witnesses speak truthfully.

2. *It is claimed that those professing entire sanctification are only reclaimed from a backslidden state.*

We have no doubt but many, professing to be entirely sanctified, are of this character; hence the short-lived work. But it is still true that many are not in this state.

I once read a book, (I will not even name the title or author,) in which the writer gave it as his opinion, that Fletcher, Carvosso, Bramwell, and others, had backslidden when they professed to receive the blessing of entire sanctification. Shame should keep such a man from any public exhibition of himself. No man, who is not determined to sustain a pet dogma at the expense of reason and truth, will make such an affirmation. The faith of the church has fully settled that question.

The reader must have seen this objection fully refuted by the testimony introduced in the last chapter. Hear what our witnesses say on this point.

Of Mr. Bramwell it is said: "Being obedient to the teachings of the Spirit." — not backsliding, as some would have it, — "it was not long before he was convinced of the necessity of a further work of grace upon his

heart." He says: "I sought it carefully with tears, and entreaties, and sacrifices.' Every one must see that there is no evidence of backsliding here. *Progress* was his motto.

Mr. Hunter says he felt his great unlikeness to God and his law. Still, "I felt *no condemnation*. O, how I longed to be made like him—to love him with all my heart, soul, mind, and strength." There seems to be no evidence here of backsliding.

After a remarkable conversion, Hester Ann Rogers says: "The Lord began to reveal in my heart that sin was not all destroyed; for though I had constant victory over it, yet I felt the remains of anger, pride, self-will, and unbelief often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to the Lord, or when even I approached him in secret, he shed his precious love abroad, and bare witness with my spirit that

I was still his child. Yea, and at this time I received many remarkable answers to prayer, many proofs of his undoubted love and goodness to my soul, and I ever felt I would rather die than offend him."

Here is a witness of undoubted veracity, who affirms that she did not backslide, but was continually gaining victories over sin.

We would ask the reader to re-read the experience of Bishop Whatcoat, Matthew Lumb, Thomas Kinley, and Bishop Hamline.

Whatever may be said of many who profess to enjoy entire sanctification, the witnesses we have introduced were not backslidden when they commenced seeking the fulness of the Spirit.

"Others have thought," says Rev. Mr. Boardman, "to solve the problem by calling the second experience simply a return from backsliding. But in each of the cases given we have the testimony of the witnesses themselves that it was more than *this*; a *deeper work of grace*, a fuller apprehension of Christ, a more complete and abiding union with him

than at the first. The witnesses themselves being judges in their own case, this solution is not the true one. We must go deeper for it. Thousands in every age since the primitive, have backslidden and returned again without any such great and permanent advancement in the divine life, as that set forth in the examples before us." "There is vastly more in such an experience, than return from backsliding! Then, too, above and beyond all this, it is never the returning backslider who comes into the fulness of this experience. In deed, if backsliding and returning would really bring men into this gospel fulness, pity but the whole church would backslide and return. It would be a grand thing for the cause of Christ, and for their own comfort and joy. The backslider returns only to the point attained when he turned back at most, and hard struggling for that! But the work in question is a higher height, and a deeper depth, in the comprehension both of the love of Christ which passeth knowledge, and of the way of salvation by faith." — *The Higher Christian Life.*

It seems to us that this objection cannot be entertained by an intelligent, honest mind, but must be induced by a strong desire to sustain a favorite dogma, though it be at the expense of well-established facts. There are thousands who tell us daily that it is in harmony with the work of God in their hearts. Let us credit their testimony, and test the truth of the doctrine as they have done; then will our doubts be removed.

3. *It is claimed that those professing holiness are no better, if as good, as those who make no such professions.*

If the objector should say, "Many professing to enjoy the blessing of holiness, give no better evidence of entire sanctification than many who make no such professions," the statement would doubtless be correct. He might further say, that many professing to be justified give no better evidence of justification than many who make no such profession. But what would all this prove? Simply that some persons profess what they do not enjoy. This is as true of those professing regeneration

as of those professing entire sanctification. But is this a sufficient reason for denying the doctrine? If so, we are as much bound to deny *regeneration* as *sanctification*. The argument proves too much, and hence proves nothing.

But does not this objection come with an ill grace from those who claim that regeneration and entire sanctification are identical? They believe that our *Standard of Piety* is correct. The difference is this: We believe the *Standard* is reached *subsequent* to conversion, they believe the same point is gained *at* conversion. They profess to believe in holiness, and that every man is entirely sanctified at conversion. They also claim that every man who is not sanctified wholly is not a Christian.

In the light of these views, why complain of those who profess holiness? Do not the very men who thus complain, make the loudest professions of holiness? Consider the following plain, unanswerable statements, on the assumption that the two works are identical: —

- (1.) Every man must *believe* in Christian

perfection who believes that *regeneration* and *entire sanctification* are one.

(2.) Every man must *enjoy* Christian perfection who enjoys religion, if the two works are identical.

(3.) Every man *professes* Christian perfection who professes religion, if the two works are the same.

(4.) Every man must *enjoy* Christian perfection, or be a child of the devil, if the two works are one in point of time.

(5.) Every man who *complains* of a profession of Christian perfection, must, to be consistent, complain of a profession of religion, if the two works are experienced at one and the same time.

These simple propositions must be admitted by every unprejudiced mind. If they be true, why complain of those professing holiness? Does not the objector profess the same thing in professing religion? We are sure this objection has its origin in a state of heart ill-becoming a professed servant of the Lord Jesus Christ.

4. Mr. Wesley's views on this subject are

very clear. I introduce them here, more for the purpose of answering an objection to them, than to give a full exhibition of them. This we reserve for another chapter.

Mr. Wesley contends for the distinction between justification and entire sanctification. "The new birth," he says, "is not the same with sanctification. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it." Vol. iii. p. 154. "I carefully examined," he says, "in London alone, six hundred and fifty-two members of our society who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt." He further states that "some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified.

We once asked a prominent advocate of the dogma we oppose, how he accounted for Wesley's views on this subject? He replied candidly, but with how much propriety the reader must judge. "Mr. Wesley," he said, "was a strong, ardent Churchman. He believed that

the members of the Establishment were all Christians; while the most of them had never been converted. Many of them were converted under Mr. Wesley's preaching, and he, regarding them as converted before, looked upon this as a second blessing, or entire sanctification. In this way he came to believe that there was a distinction between regeneration and entire sanctification."

The brother seemed to regard this as a common sense solution of the difficulty.

Now this would do very well if two things could be proved, viz. : —

(1.) That none had such an experience who were converted under Mr. Wesley's preaching except Churchmen.

(2.) That those professing to have such an experience in sanctification had not a prior experience in regeneration.

If these things could be proved, the theory would do very well; but the facts make sad havoc of both.

(1.) There were tens of thousands converted to God under Mr. Wesley's preaching who

were never members of the Establishment. They were as wild and irreligious as the Arab of the desert. Among this class are to be found some of the brightest examples of Christian holiness.

(2.) The persons whose experience Mr. Wesley records were first converted under his preaching; after which they had a clear experience in entire sanctification. Mr. Wesley examined them, and found no reason to doubt their experience. If he did not doubt, why should we? Here, then, we claim that the facts are all against our good brother's theory. The more closely he examines the facts, the more fully will he find that they demolish his theory. Mr. Wesley had the facts before him, and to be deceived in the manner suggested is a sad reflection upon his good sense.

We close this chapter with a remark upon this subject from Dr. Upham.

“The distinction which is made in the Scriptures between the two, is regarded so obvious and incontrovertible by most writers, that it has naturally passed as an established truth

into treatises on theology. It is also recognized almost constantly in sermons and in religious exhortations and conversation. There is, perhaps, as much unanimity among religious men on this subject as on almost any subject of theological inquiry. And the attempt to confound justification and sanctification together, which has been made from time to time, would necessarily tend, if it were successful, to perplex and confuse the established forms of speech among men, as well as the authorized and scriptural modes of religious thought." — *Interior Life*, p. 174.

There are other objections urged against our positions, but the foregoing are the most important, and the limits of our work will not admit of a further examination of them at this point.


CHAPTER VI.

THE DISTINCTION DEFINED.

“ When wilt thou my whole heart subdue ?
Come, Lord, and form my soul anew ;
 Emptied of pride, and wrath, and hell ;
Less than the least of all thy store
Of mercies, I myself abhor ;
 All, all my vileness may I feel.

“ Humble, and teachable, and mild,
O, may I, as a little child,
 My lowly Master's steps pursue !
Be anger to my soul unknown,
Hate, envy, jealousy, be gone,
 In love create thou all things new.

“ Let earth no more my heart divide ;
With Christ may I be crucified ;
 To thee with my whole heart aspire ;
Dead to the world and all its toys,
Its idle pomp and fading joys,
 Be thou alone my one desire.”

E shall, in this chapter, so far as we are able, point out the distinction between *regeneration* and *entire sanctification*. This is a subject with regard to which great indefiniteness and confusion exists in many

minds. Many see men only as trees walking, and doubt because of imperfect knowledge.

Dr. Upham has well said: "If the idea should become prevalent that justification and sanctification are the same thing, it would involve the subject of sanctification, and perhaps that of justification, in much confusion."

The Doctor makes the distinction to consist in the following particulars:—

1. "Justification, while it does not exclude the present, has special reference to the *past*. Sanctification, on the contrary, starting on the basis of justification, and regarding the past as cancelled and settled in the justificatory application of the atonement, has practically an exclusive reference to the present and *future*. Justification inquires, How shall the sin which is past be forgiven? Sanctification inquires, How shall we be kept from sin in time to come?

2. "Justification, in its results upon individuals, removes the condemnatory power or guilt of sin; while sanctification removes the power of sin itself. He who is justified no longer

stands in a state of condemnation in relation to all those past sins from which he is justified; but he that is sanctified is freed from the influence of that which brings condemnation, viz., sin itself."

Mr. Wesley says: "Justification is another word for pardon. It is the forgiveness of all our sins, and, what is necessarily implied therein, our acceptance with God." "Justification expels the love of the world, the love of pleasure, of ease, of honor, of money; together with pride, anger, self-will, and every other evil temper." "How naturally do those who experience such a change imagine that all sin is gone, that it is utterly rooted out of the heart, and has no more any place therein. How easily do they draw that inference,—I *feel* no sin, therefore I *have* none: it does not *stir*, therefore it does not *exist*: it has no *motion*, therefore it has no *being*!" He further says that "sin remains in him; yea, the seed of all sin, till he is sanctified throughout."

Sanctification is "love, joy, peace, always abiding; but invariable long-suffering, patience,

resignation; gentleness, triumphing over all provocation; goodness, mildness, sweetness, tenderness of spirit; fidelity, simplicity, godly sincerity; meekness, calmness, evenness of spirit; temperance, not only in food and sleep, but in all things natural and spiritual."

Mr. W. then puts the question, "Have we not all this when we are justified?"

"What," he replies, "total resignation to the will of God without any mixture of self-will? gentleness, without any touch of anger, even the moment we are provoked? love to God, without the least love to the creature, but in and for God, excluding all pride? love to man, excluding all envy, all jealousy, and rash judging? meekness, keeping the whole soul inviolably calm? and temperance, in all things? Deny that any ever came up to this, if you please, but do not say all who are justified do.'

If any really come up to this experience who are newly justified, "I will say," says Mr. Wesley, "they are sanctified, saved from sin in that moment. But certainly this is an ex-

empt case. It is otherwise with the generality of those that are justified."

Such is briefly Mr. Wesley's view of this subject. Some claim that his description of justification involves that of sanctification; but a careful examination of the subject will convince all that this is not the case. Mr. W. speaks of justification expelling the love of the world, pleasure, ease, &c.; but not *all* love of the world; *all* love of pleasure; *all* love of ease, &c. When he speaks of sanctification, it is "love to God without the *least* love of the creature; love to man, excluding *all* envy," &c. Mr. Wesley believed that all the fruits of the Spirit existed in regeneration, but not as in sanctification. One was the work begun, the other was the work completed. With this distinction in view, Mr. Wesley speaks clearly.

Bishop Hedding says: "The difference between a justified soul who is not fully sanctified, and one fully sanctified, I understand to be this:—

"The first (if he does not backslide) is

kept from voluntarily committing known sin, which is what is commonly meant in the New Testament by *committing sin*. But he yet finds in himself the remains of inbred corruption or original sin; such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, &c.

“Now in all this the regenerate soul does not act voluntarily; his choice is against all these evils; God has given him a new heart which hates all these evils, and resists and overcomes them as soon as the mind perceives them. Though the Christian does not feel guilty for this depravity as he would do if he had voluntarily broken the law of God, yet he is often grieved and afflicted, and reproved at a sight of this sinfulness of his nature.

“Though the soul in this state enjoys a degree of religion, yet it is conscious it is not what it ought to be, nor what it must be to be fit for heaven.

“The second, or person fully sanctified, is cleansed from all these inward involuntary sins.

“He may be tempted by Satan, by men, and by his own bodily appetites to commit sin, but his heart is free from these inward fires, which, before his full sanctification, were ready to fall in with temptation and lead him into transgression. He may be tempted to be proud, to love the world, to be revengeful or angry, to hate an enemy, to wish him evil, or to rejoice at his calamity, but he feels none of these passions in his heart; the Holy Ghost has cleansed him from all these pollutions of his nature. Thus it is that, being emptied of sin, the perfect Christian is filled with the love of God, even with that perfect love which casteth out fear.” — *Sermon preached before the New Jersey Conference, 1841, and published by vote of the Conference.*

This is so plain that the child may understand it, and so much in harmony with Christian experience that comment is unnecessary.

Bishop Hamline, who may be regarded as good authority on this subject, has illustrated this point as follows: —

“Regeneration is like breaking up the fal-

low ground and sowing it with wheat, in the growth of which there springs up tares. It is a mixed moral state. Sanctification is like weeding the soul, or gathering the tares and burning them, so that nothing remains to grow there but good seed. Connected with this illustration, the growth of the soul in the graces of regeneration and of sanctification will be easily understood. In regeneration a spiritual growth is like the slow progress of the wheat, choked and made sickly by the intermingling weeds. The wheat represents the graces of religion, and the weeds our remaining corruptions. Entire sanctification removes them, roots them out of the heart, and leaves it a pure moral soil. Then the graces of the Spirit have an uninterrupted growth, except as the violence of Satan's temptations, like a tempest on a desolated field, may interpose." — *Riches of Grace*, p. 16.

After as careful an examination of the subject as our limited abilities and experience would permit, we can give no clearer description of the two states than the following : —

1. In conversion sin does not *reign*, in sanctification, it does not *exist*.

2. In conversion, irregular desires, — anger, pride, unbelief, envy, etc., — are *repressed*; in sanctification they are *removed*.

3. Conversion is salvation from the voluntary *commission of sin*; sanctification is salvation from the *in-being of sin*.

4. Conversion is the old man *bound*; sanctification is the old man *cast out* and *spoiled of his goods*.

5. Conversion is sanctification begun; entire sanctification is the work completed.

We know not how we can make the matter more plain and simple.

Rev. W. Arthur has some striking illustrations of this distinction. He says, —

“A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning without any change of appearance: imbued with a still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat is solid and brittle,

gently warmed it flows; further heated it mounts to the sky. An organ, filled with the ordinary degree of air which exists every where, is dumb; the touch of the player can elicit but a clicking of the keys. Throw in not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost, and such are the changes which pass upon it when it receives the Holy Ghost, and when it is filled with the Holy Ghost." — *Tongue of Fire*, p. 61.

"With most persons," says Rev L. Lee, "it may be presumed that their view of the whole subject, at the time of their conversion, may be expressed in these few words: 'I am a sinner lost; Christ is a Saviour who died to save me; able and willing to save now. Lord, for Christ's sake, save me this moment.' Subsequently, the necessity of a deeper work is seen and felt. At any time when the in-

telligence comprehends what is wanting to constitute a state of entire sanctification, and faith is exercised, the work will be finished."

What we have further to say upon this point will be said in answer to objections urged against the doctrine advocated in this chapter. To these objections we call the reader's attention in the following chapter.

CHAPTER VII.

THE DISTINCTION DEFENDED.

“As was my faith so was I blest
With perfect love and perfect rest,
For all within was pure ;
In and around me all was God ;
On the highway thrown up I trod,
And every step was sure.”

“Rock of ages cleft for me,
Let me hide myself in thee ;
Be of sin the double cure,
Save from wrath and make me pure.”

HERE have been objections urged against the doctrine of the last chapter, which we now propose to answer.

1. *It is objected, that the presentation of entire sanctification as a distinct work is calculated to disparage justification.*

We were never able to see the force of this objection. If sanctification, as taught in the *Standard* of Christian doctrine, be true, it should be preached, if it should disparage other

doctrines. But this is not the case. Justification is no more disparaged by a faithful presentation of sanctification, than is sanctification by an exclusive presentation of justification. Why should it be, if they are both of God?

Does the teacher disparage the *alphabet* by urging the pupil to leave it and proceed to combine letters into syllables, and syllables into words, and words into sentences, and sentences into discourses? Does the instructor disparage the axioms of mathematics by urging the student to leave them and proceed to construct his demonstrations? Does the architect disparage the foundation by leaving it to erect a beautiful superstructure thereon? If the objection urged against our doctrine be sound, they would be open to such charges.

It is no disparagement of the alphabet that the pupil thinks more highly of the finished discourse than of the letters of which it is composed. Still, without the letters first learned, he knows that no such discourse could have been produced. It is no disparagement of the axioms that the demonstra-

tions are regarded with greater interest, for the mathematician knows that no such results could have been reached without their aid.

It is no disparagement of a foundation that the superstructure is more highly prized, when it is clearly understood that the superstructure derives much of its permanency from the foundation on which it rests.

So with justification and sanctification. It is no disparagement of justification that sanctification occupies a place in Christian experience that God never assigned to justification. The one is to the other what the foundation is to the superstructure; what the alphabet is to the language. Sanctification completes what justification so gloriously begins, as the superstructure completes what was so well begun with the foundation.

Must we stop with the foundation, fearing that a beautiful superstructure thereon will disparage it? Shall we cease presenting the subject of sanctification, fearing that justification will suffer by the presentation?

We believe that justification is glorious

much more so than we deserve; but we believe that sanctification *excels in glory*, and still no more than all have the right to expect.

Mr. Wesley did not believe that justification would suffer by urging the people to the possession of sanctification. He urged his preachers and members to seek it, profess it, and urge it upon the people. In writing to one of his preachers he says: "Dear Brother, — Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God, and consequently little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation *now* you must not look for any revival." — *Works*, vol. vi. p. 761.

Mr. Wesley, it seems, did not take the same view of preaching sanctification that our objector does. He regarded a clear, emphatic,

and constant presentation of sanctification as not only *not* disparaging justification, but wonderfully promoting it.

Bishop Asbury, after preaching forty years, from Maine to Georgia, makes this record:—

“I have found, by secret search, that I have not preached sanctification as I should have done; if I am restored, this shall be my theme more pointedly than ever, God being my helper.” — *Journals*, vol. ii. p. 174.

Again he says: “I am divinely impressed with a charge to preach sanctification in every sermon.” — Vol. iii. p. 360.

Bishop Asbury, it seems, did not think that justification would be disparaged if sanctification formed a part of every sermon he preached. Would there were more to imitate his example!

The objection cannot lie against a proper scriptural presentation of the subject of entire sanctification, although it may lie against the manner in which it is sometimes presented by injudicious and irresponsible persons. Such persons make sanctification the *alpha* and *omega*

of Christian experience, while regeneration is scarcely worth their attention. Such teaching should be discountenanced by all. Is the foundation of a building of no value, because it is the foundation and not the building? The safety of the whole superstructure depends upon it. If entire sanctification is the *omega*, then regeneration is the *alpha* of Christian experience. Without the former the latter could have no existence.

2. *It is objected that a distinction, in point of time, between justification and sanctification, represents God as doing his work imperfectly.*

It is said, The sinner, when seeking God, asks to be saved — *fully* saved; and if God does not save him, he does not do his work perfectly; and if he does fully save him, a second work is unnecessary.

This seems to be a plausible objection, but when it is examined closely, it will be found to be without much force.

That God does his work perfectly there can be no doubt. But this work is always in harmony with faith. Whatever the intelligence

comprehends, and faith grasps, is bestowed. How is it with the man seeking justification?

The language of Christ is, "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." God gives a sinner, then, just what he asks for.

What does the sinner most desire? What does he most need? What constitutes the burden of his prayer? What does he know about a clean heart? He is condemned, and under sentence of death, and he feels it. He is guilty, and he wants pardon. He feels that God is offended, and he pleads for reconciliation. He feels that every element of his nature is averse to God, and he wishes his heart changed and given a heavenward tendency. His cry is, "*Father, forgive!*" "*Be merciful unto me a sinner!*" "*Turn away thine anger from me!*" God hears, answers, and forgives the culprit, and he rejoices in a sin-pardoning God. His sins have all been forgiven for Christ's sake, and a new element—*love*—has been introduced into his soul, by which his whole nature has received a heaven-

ward tendency. He receives just the blessing sought.

The penitent seeker knows little of the deep depravity of his heart. It is well he does not; for such a discovery would paralyze his faith, and quite extinguish hope. He receives, so far as he comprehends his wants; and, as further discoveries are made, and corresponding faith exercised, grace is given. I do not deny but the sinner might, should he see all his wants, and understand all the depths of his corruption, receive complete cleansing. But this is not God's ordinary method, as is proved by the experience of the church.

Our views on this subject are in harmony with the best minds of the church.

"It is not the first cry of the sinner," says Dr. Upham, "that he may be sanctified, but that he may be forgiven. It is his past sins which stare him in the face. It is his past sins which must be washed away. And until this is done, and at the feet of Jesus he has received the remission of his transgression, he has no other desire, no other thought. But

when he has experienced a release from the bitter memory of the past, and has felt the rising hope of forgiveness, and not till then, is his mind occupied with the distinct subject of the reality, the obligation, and the blessedness of a holy heart in all time to come." — *Interior Life*, p. 171.

"The awakened sinner," says Dr. L. Lee, "has his mind mainly directed to the guilt of his sin, and his inability to save himself without God; and cries to God for pardon and a new heart. Faith is limited by the view his intelligence takes of his necessity; and the work wrought, and the blessing obtained, are according to the faith exercised. With most persons it may be presumed that their view of the whole subject, at the time of their conversion, may be expressed in these words: 'I am a sinner lost, Christ is a Saviour who died to save me; able and willing to save now. Lord, for Christ's sake, save me this moment.' Subsequently, the necessity of a deeper work is seen and felt. At any time when the intelligence comprehends what is wanting to consti-

ture a state of entire sanctification, and faith is exercised, the work will be finished." — *Theology*, p. 214.

We repeat, God does his work perfectly. If the penitent asks for pardon he is pardoned, and "justified from all things." If he asks for a clean heart, and comprehends his needs, according to his faith so shall it be done unto him. . This is God's method of saving souls.

If regeneration and entire sanctification are always experienced at one and the same time, what is to be done with the tens of thousands in the church who profess justifying grace, and yet are conscious that they are not sanctified wholly? They are among our most active and worthy members. But if this doctrine be true, we must set them all down as children of the devil, and fit subjects for perdition. I could not thus curse whom God the Father owns and blesses, but should be obliged to do so to be consistent with my theory, if I believed the dogma here opposed.

"There are multitudes in all the Christian churches," says Dr. G. Peck, "who exhibit

the fruits, and have the inward testimony of a state of justification, but who do not enjoy the great blessing of perfect love. What shall we say of these upon the hypothesis here opposed? We must, so far as I can see, come to one of the following conclusions concerning them: Either they were never really justified, or they have lost their entire sanctification without losing their justification; or, they have lost both one and the other, and are, consequently, in a backslidden state.

“Can we, consistently with charity, come to the first conclusion, viz., that all those Christians who are conscious of the absence of entire sanctification or perfect love, in question, were never really born of the Spirit or justified? Perhaps none would, for a moment, embrace such a conclusion. And will any who hold the identity of the new birth and entire sanctification, fall upon the second supposition, viz., that these persons have lost the blessing of perfect love, and yet retain that of regeneration? This conclusion seems incongruous and even absurd. For if these two things are

dential, how can they be separate? If there is any reason which goes to identify regeneration and entire sanctification in their commencement, does not the same reason identify them in their progress? If they are one and the same, how can they be separated under any circumstances or at any time?

“Well, who will embrace the third supposition, viz., that all who were ever justified, and do not now enjoy the blessing of entire sanctification, have fallen away from the favor of God? I think few will hazard such a conclusion as this. The result, then, to which I come, is, that the theory which asserts that entire sanctification invariably takes place when justification and regeneration take place, is inconsistent with fact and experience.” -- *Christian Perfection*, p. 366.

We think we have now proved, that to affirm that regeneration and entire sanctification do not take place at one and the same time, is no reflection upon the perfection of the work of God. The absurdity of the dogma

is of itself sufficient to convince every candid mind that it has no foundation in truth.

3. *It is objected that the Bible recognizes no such distinction in Christian experience.*

We claim that the Bible recognizes just such a distinction in Christian experience, and that its correctness has been tested by actual experiment.

The Bible is a common sense book. In prescribing rules for all, it adapts itself to the very great variety in human nature, through which its precepts and promises work out their glorious results.

It is seldom that any two persons reach the same point in Christian experience by the same process, in all its minutiae. One meets a variety of difficulties to which the other is a comparative stranger. One receives a measure of the Spirit which quite staggers the faith of another. One enters into the *most holy place*, rapturously exclaiming, —

“O, for a thousand tongues to sing
My great Redeemer’s praise!”

Another reaches the same point, but with feelings best expressed by

“ A speechless awe that dares no move,
And all the silent heaven of love ! ”

This variety in Christian experience results in part from education ; but principally from the great variety in natural temperament. Religion does not destroy our natural temperaments, but gives a religious direction to them, and works out some of its richest gems through these constitutional peculiarities.

Mr. A. is sober and sedate — always was, and always will be. Mr. B. is lively and jovial — the same after conversion as before, only in another direction. Mr. C. is confiding and trustful — can believe any thing. Mr. D. is distrustful and unbelieving — can scarcely believe any thing. Mr. E. is highly excitable — explodes like a rocket. Mr. F. is seldom moved at any thing. Mr. G. is full of hope. Mr. H. is full of despondency. Is there any wonder that from this exhibition, which all will recognize as truthful, there should be a great vari-

ety in Christian experience? It would be very strange if such was not the case.

Now, that a book should be perfectly adapted to all this variety in education and temperament, which is so clearly developed in Christian experience, and not conflict with any who are honestly seeking the right way, it must, in the nature of things, be somewhat general on those subjects which enter so largely into the experience of all. It must, it seems to us, present the *fact* without attempting to give the *philosophy* of that fact. It fixes the outlines but leaves the filling up to individual experience. It maps out the beginning and end of the voyage, with all the prominent dangers of the passage; but it does not attempt to describe every head wind and counter current to be met with. It tells us what winds will waft us to our destined port, but it does not pretend to describe the force of the gale by which we are wafted into port; whether, with every sail filled, straining every spar, or gently borne along by the force of the tide which sets strongly in that direction. It points out the

landmarks by which we keep our course and enter the harbor safely.

If we understand the teachings of the Bible on this subject, these are its characteristics. It gives the *fact*, but does not pretend to give the *philosophy* of the fact. It tells us that we can be *forgiven*, and then *cleansed from all unrighteousness*; that we may be *babes in Christ*, and afterwards *men*; that we may *love God* and then have our *love made perfect*; that the *initial* state of Christian experience is one thing, and *going on unto perfection* is quite another; that we may enjoy the *fellowship of the Son*, and still retain a nature which needs *cleansing* from all *filthiness*.

Here are the *facts*. They are simple and fairly stated. This kind of teaching can be understood by all. It leaves ample margin for the variety in individual experience to have its full scope. If the Bible had been designed for philosophical, hair-splitting, theological lawyers, this feature would not have been so prominent; but as it was made for

the common people, its present mode of teaching exhibits the wisdom of its Author.

The Bible clearly recognizes the distinction between regeneration and entire sanctification; but it does not state all the nice points of distinction, all the hair-splitting differences that exist, for the best of all reasons — they are very much affected by our personal experience, with which a more perfect knowledge of them is left; proving true that word, “If any man will do his will he shall know of the doctrine,” &c.

The Bible assures us that, “If we confess our sins” Christ “is faithful and just to forgive us our sins.” But the work does not stop here; we can then be “cleansed from all unrighteousness.” *Forgiveness of sin* is one thing, and *cleansing* is another. Here the two blessings are clearly marked.

“The principles of the doctrine of Christ” embrace *repentance* and *faith*, which none can have without conversion; but we are to leave these and “go on unto perfection.” Here the two states are clearly marked.

The Bible represents "babes in Christ" as *carnal*, i. e., not altogether spiritual. From this carnality, which is termed "filthiness of flesh and spirit," they are exhorted to "cleanse themselves," and thus "perfect holiness." Here, again, the two states are clearly marked.

Christ declares that his disciples were given him out of the world, and sent forth as "lambs among wolves;" yet they were in need of *sanctification*, for which He prayed, and the prayer was answered on the day of Pentecost, when they were "all filled with the Holy Ghost." Here the two states are clearly marked.

The Bible does make a distinction, and that distinction, as we have shown, is in perfect harmony with the experience of the church. We are not bound to explain every difficulty to the entire satisfaction of the caviller. Let him come and test the doctrine experimentally, then shall he know the doctrine to be of God.

"The sum of all is this," says Mr. Wesley; "there are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the *flesh* and *spirit*."

Hence, although even babes in Christ are *sanc-tified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him, and yet find a heart ready to depart from him; a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine is wholly new; never heard of in the church of Christ, from the time of his coming into the world till the time of Count Zinzendorf; — and it is attended with the most fatal consequences.”

Works, vol. i. p. 115.

“That a distinction exists,” says Mr. Watson, “between a regenerate state and a state of entire and perfect holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before

them, both in the prayers they offer in **their** behalf and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues.” — *Institutes*, part ii. chap. 29.

“The distinction,” says Dr. Upham, “is evidently made in the Scriptures. The passages of Scripture where it is clearly recognized are so numerous and so familiar to attentive readers of the Bible that it seems to be hardly necessary to quote them at any length. ‘And the very God of peace,’ says the apostle, (1 Thess. v. 23,) ‘sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.’ And again, 2 Cor. vii. 1: ‘Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ It is very evident, from the general tenor of the apostle’s communications to them, that these exhortations were addressed to those whom he regarded, and had reason to regard,

as justified persons. He felt, nevertheless, although they were justified, — although their past sins were blotted out, — that there was much remaining to be done in the matter of their present and prospective sanctification. Hence his exhortations to preserve their bodies blameless, to cleanse themselves, and to perfect holiness in the fear of God, which would have been unnecessary if he had considered the work of sanctification as absolutely and necessarily involved in that of justification." — *Interior Life*, p. 173.

"The above exposition of entire sanctification," says Dr. L. Lee, "appears to accord with Christian experience. It accords with the experience of those who have not reached the state. If the whole number of Christians were consulted, at or near the time of their conversion, few, if any, would be found to believe themselves to have been wholly sanctified at the time of their conversion, or to have been freed from all depravity; yet they feel confident that their sins have been forgiven, and that they love God. Whatever may be

their creed, whatever may be their philosophy of regeneration and sanctification, if they are real Christians, experience has but one language; they feel, they are conscious that they love God and enjoy his favor, yet that they have not attained all that is implied in entire sanctification as taught in the Scriptures, and as it has been explained above.

“If the experience of those who have obtained this great blessing of entire sanctification were consulted, it would doubtless be found to accord with the explanation above given.” — *Theology*, p. 215.

The objection that the Bible does not recognize the distinction for which we contend, is proved to be unfounded. We submit the argument to the prayerful consideration of the candid reader, and ask him to consider it in the light of his own experience.

CHAPTER VIII.

THE STANDARD — WHEN ATTAINED.

“ When shall I hear the inward voice
Which only faithful souls can hear ?
Pardon, and peace, and heavenly joys
Attend the promised Comforter :
O, come, and righteousness divine,
And Christ, and all with Christ, are mine !

“ Where the indubitable seal
That ascertains the kingdom mine.
The powerful stamp I long to feel,
The signature of love divine !
O, shed it in my heart abroad,
Fulness of love, of heaven, of God ! ”

IF we are required to “ go on unto perfection,” when may we expect the blessing? How long after conversion may we look to be sanctified wholly? There is a very great diversity of opinion upon this question. We shall content ourselves with a presentation of the Wesleyan view, believing it to be that of the New Testament.

Mr. Wesley had a range of observation and

experience on this subject, with which few men of modern times have been favored. His views, when submitted to strict criticism, are not uniform. That they underwent a change, may be inferred from the following confessions. He says: "I do not include an impossibility of falling from it [Christian perfection,] either in part or in whole. Therefore, I retract several expressions in our hymns which partly express, partly imply, such an impossibility." — *Works*, vol. vi. p. 531. He makes a similar confession to his brother Charles. "Jai one who has attained it, fall? Formerly I thought not; but you (with Thomas Walsh and John Jones) convinced me of my mistake." — p. 669.

Mr. Wesley evidently believed, in the early part of his ministry, that entire sanctification was a gradual work; to be received at, or near death. It was a long time before he could be made to believe that it could be received by the newly-converted child of God. He was finally forced to believe, by the examples which multiplied around him, the genuineness of whose experience he had no reason to doubt.

In 1764, after an extensive revival of holiness, he writes to a friend as follows: "Now, with God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him; centuries, years, months, days, hours, and moments are exactly the same. Consequently, he can as well sanctify in a day after we are justified as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few days after they were justified. I have seldom known so devoted a soul as S—— H——, at Macclesfield, who was sanctified within nine days after she was convinced of sin. She was then twelve years old, and I believe was never afterward heard to speak an improper word, or known to do an improper thing. Her look struck an awe into all that saw her.

"Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet we must not fancy this

to be an invariable rule. All who think this, must think we are sanctified by works, or which comes to the same, by suffering; for, otherwise, what is time necessary for? It must be either to do, or to suffer. Whereas, if nothing be required but simple faith, a moment is as good as an age.

“The fact is, we are continually forming general rules from our own particular experience. Thus S—— H——, having gone about and about herself, which took up a considerable time, might very naturally suppose all who are sanctified must stay for it near as long a time as she did.” — *Works*, vol. vii. p. 14.

In the year 1760, he writes to one of the members of his society as follows: “It is therefore undoubtedly our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?” — *Works*, vol. vii. p. 764.

In 1762 the flame of holiness broke out at

Bolton. In speaking of those who were sanctified, Mr. Wesley says: "Two of these were, I think, justified and sanctified in less than three days."

At Macclesfield, he says: "I spoke to them, (forty in all,) one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God; and two of them the next day. What marvel, since one day is with God as a thousand years?" — *Works*, vol. iv. p. 135.

But does not Mr. Wesley declare that the work of entire sanctification is *gradual and instantaneous*? Does he not make the work in every case *gradual* as well as *instantaneous*? We confess that it does seem so, if we take his simple illustration of it, aside from his other declarations. He says: "A man may be dying for a long time, yet he does not, properly speaking, die till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner he may be dying to sin for some time

yet he is not dead to sin till sin is separated from his soul, and in that instant he lives the full life of love." — *Plain Account*, p. 80.

If this illustration is to be applied to all who experience the blessing of entire sanctification, then it does prove that the work is *gradual* in all, and *instantaneous* in all. We cannot believe that this is Mr. Wesley's meaning. He evidently intended to prove that the work was always *instantaneous*, even in those who approached it by gradual steps. There was a moment when *they* died to sin; hence, in every case it was an *instantaneous* work.

If Mr. Wesley did intend, however, to convey the idea that the work is gradual in all cases, he certainly changed his views afterwards. This illustration was first put forth at the conference in 1758. After this a most blessed revival of holiness spread over the land, such as had not been known before under the labors of Wesley. "In the years 1759, '60, '61, and '62," says Mr. Wesley, "their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of

Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of these myself; and in London alone I found six hundred and fifty-two members of our society, who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another;—as the wind bloweth, where it listeth; and every one of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in *them*, I should have believed this with regard to *them*, and thought that *some* were gradually sanctified, and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believe they are sanctified declare with

one voice that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work." — vol. ii. p. 223.

Whatever might have been Mr. Wesley's views when he put forth the illustration referred to, there can be no doubt about them when he gave utterance to the foregoing sentiment. In the first instance it is both "*gradual and instantaneous*;" in the latter it is "*commonly, if not always, an instantaneous work*." His mature views on this subject cannot, it seems to me, be misunderstood. Those who pretend to follow Wesley should be careful how they make him contradict himself, by making his early and abandoned views his mature, and hence most reliable ones. Experience did very much to modify and correct his views on this subject; which experience was very much extended during the great revival of holiness.

Hester Ann Rogers speaks of an interesting love-feast at Macclesfield, described in another part of this work. The next day she called

on Mr. Wesley, at Mr. Rile's. He addressed her as follows: " 'We had a lovely meeting Hetty; such an evidence cannot be withstood.' She said: 'Ah, sir, there are some who cannot receive all the testimonies that were borne last night; they think those who were justified only a few weeks or months ago, are deceived when they pretend to know any thing of sanctification.' 'Well,' said he, 'but you and I do not imitate God; and indeed the time is now come when a fuller dispensation of the Spirit is given than has ever been known before. Fifty years ago, and indeed before that time, there was *here* one and *there* one instance of the power of God, but it was rarely the case. We seldom heard of *instantaneous sanctification by faith alone*.

" 'The Moravian brethren seemed, for a time, the most clear; but now there is no people in the world that speak so clear and distinct as the Methodists; and *we* now see more clearly than at first; there are more living witnesses of the power of God.' Just at parting he said: 'I never before saw the nature of *in-*

stantaneous sanctification as I do now.' If Christian perfection was simply loving God with all the heart, he blessed God he did experience a measure of this; that with God's help he would preach the doctrine of faith and a *present salvation from all sin* at Chester, though he expected much opposition." — *Journals.*

From this, which we regard as the scriptural view of the matter, we are forced to the conclusion, that a man may be wholly sanctified whenever the intelligence comprehends the necessity of the work, and faith is exercised for the blessing. Its accomplishment does not depend upon the length of time, but upon the scope or extent of faith.

To the foregoing, the following objections have been urged: —

1. It is said that this view of entire sanctification undervalues the old-fashioned, primitive practice of growing in grace.

The author of "*Thoughts on Entire Sanctification*," has presented his views on this subject, seeking to antagonize the true Wesleyan idea.

He argues this question with his usual earnestness, in the following language:

“Imagining entire sanctification to be attainable suddenly, by one mighty act of consecrating faith, they entirely overlook the fact that in all ordinary cases, if not invariably, growth in grace for a time is an indispensable condition of entire sanctification. Such teaching is . . . not the doctrine taught by the apostle, nor by Mr. Wesley.”

Such persons “seem not to understand, that praying for immediate and entire sanctification before they have so grown in grace as to be able to abstain from all outward sin, is downright enthusiasm—expecting and praying for an end without using the appropriate means. I doubt if repentance is more necessary to justification than is a growth in grace to entire sanctification.”

Three things are here stated which deserve attention.

(1.) *Growth in grace a condition of sanctification.*

This amounts to nothing less than salvation

by works. We must be “able to *abstain from all outward sins*” before we are allowed to pray for *entire sanctification*; as if our outward sins are not the cropping out of heart corruption, which entire sanctification alone can remove. If we are *saved by faith alone*, then *good works*, or *growth in grace*, is not the condition.

But if our *outward sins* must all be removed before we are allowed to pray for sanctification, why may not our *inward sins* all be removed in the same way? Does God save us from *outward sins* by one method and from *inward sins* by another? Does growth in grace secure the one, and faith the other? This must be a *new theology*.

Pray, on what is *growth in grace* conditioned? It must be on *works* or *faith*. The *former* will not be maintained, we presume, by any one. If faith is the condition of *growth in grace*, and *growth in grace* a condition of *entire sanctification*, then what relation does faith hold to entire sanctification? It cannot be the condition upon

which it is received. Again, what is growth in grace but a growth in holiness? And what is Christian perfection but holiness perfected? But is grace itself the condition on which it is received? Is a portion of purity the condition upon which it is to be perfected? Is grace the *condition* of grace? holiness the *condition* of holiness? perfection the *condition* of perfection? So it seems, if this writer's speculations be correct.

(2.) *We are told that the apostles did not teach this doctrine.*

I am quite sure that they taught nothing contrary to this, if we are to judge of their teaching from what is recorded in the New Testament. Paul never heard of *growth in grace* as a *condition* of entire sanctification. He urges his brethren to "draw near with a true heart, in full assurance of faith," that they may receive that complete redemption furnished by our great High Priest, who by one offering "perfects forever those that are sanctified." Nothing is here said of growth in *grace* as a condition of sanctification. But

one, and only one condition is expressed, viz., "full assurance of faith." A glance at the New Testament must convince all, that the position of this writer is unscriptural. Christ says, "All things are possible to him that believeth; and as sanctification is among the "*all things*," that, too, is "possible," whenever we "ask in faith, nothing doubting." That which is by faith is not by growth.

(3.) *But it is opposed to the teachings of Wesley.*

Now hear Mr. Wesley refute this writer: "Inquiring [in 1761] how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'We see now we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner as we received justification?' What wonder is it, then, that you have been fighting all these years as one that beateth the air." — vol. vii. p. 377.

This writer continues: "I fear many prom-

ising young Christians have been permanently injured by professing holiness, when they should have desired the sincere milk of the word till they had grown up into Christ their living head in all things."

Hear Mr. Wesley's reply: "Four of those [children] who seemed to be saved from sin, were of one family; and all of them walked holy and unblamable. And many instances of the same kind I have found in every part of the country." — Vol. vii. p. 377.

To repeat what has once been said: Mr. Wesley states that he knew two who were justified and sanctified in less than three days; and of the forty to whom he spoke one by one, some received the blessing of entire sanctification in ten, some seven, some four, and some three days after conversion; and two the next day. "What marvel," says Mr. W., "since one day is with God as a thousand years." Very great marvel, in this writer's estimation! "They entirely overlooked," — an error which Mr. Wesley should not have suffered himself to have fallen into, — the

fact that growth in grace "is an indispensable condition of entire sanctification." Not so thought Mr. Wesley. He believed and taught that at any moment after conversion, the young and old may alike be "sanctified wholly, soul, body, and spirit."

2. It is objected, that such is the *natural corruption* of the heart, such the *strength of habit*, and such the *power of Satan*, that we may not expect to overcome them all at once. It takes time to fathom the depths of our corruptions; to break old, confirmed habits; to understand and overcome all the devices of Satan. The idea of *instantaneous* sanctification ignores all these opposing influences. Human nature is too weak for such a conflict. We must take time, and drive out the enemy, "little by little."

1. As to *corruption*, it is claimed that those who profess to be fully saved, by the sudden process of faith, do not know, have not learned the depth of their corruption. This may be so, but it will need proof.

As an antidote to the corruptions of the

human heart we present the *blood of Christ*. If that blood can cleanse us from *all sin*, from *all corruption*, from *all filthiness of the flesh and Spirit*, we know not why our corruptions should be an insuperable barrier to the accomplishment of this work; unless our corruptions are so deep that the *blood of the Lamb* cannot reach them, which very few are prepared to accept in the light of God's truth.

2. As to *strength of wicked habit*, it is said, that so confirmed do they become, that it requires a long time to break them up and remove them.

This would be very well if we were obliged to break and subdue these habits by our own wills. But this is not the case. This God never requires; and if he did, man never could meet the demand.

As a perfect corrector of *habits* we present the Holy Ghost. He is our "sanctifier;" the one that "quickens," that "fills," that "circumcises the heart," that "makes us free;" — the one whose "ministrations are glorious;" the Spirit which is not received "by

the works of the law," — not by personal efforts to make our hearts better, — "but by the hearing of faith." By it we are strengthened "in the inner man," until we are perfectly "renewed in the spirit of our minds."

To say that the Spirit *cannot* effect this change in us at once, is to limit his power. Whatever he *can* do, he is willing *to* do, if we perform the conditions required. And as the condition is simple faith, all may believe and be saved now.

3. As to the *power of Satan*, it is claimed that he is powerful, subtle, deceptive, and malignant; that we do not fully understand his influence over us; and that it takes a long time to break his power. This is all true. It will take a long time to break his power, and very much longer than we shall wish to struggle, if we attempt it in our own strength. We are very thankful, however, that no such necessity is laid upon us. We have not to fight Satan alone; nor are we of ourselves to fight him at all. There is a power which is adequate to the necessities of fallen, tempted

human nature. We present Jesus as Leader and King of his people. He is the Lion of the tribe of Judah. He came to bruise Satan under his feet, and destroy his works. And can he not do it? Has he found more than a match for himself? He has more than once conquered him, and there is no place in a human heart from which he may not be dislodged by this "Captain of our salvation."

We claim to believe in, and understand something of the corruption of the heart. We also believe in the blood of the Lamb which removes the corruption from us, as far "as the east is from the west."

We believe in the *strength of habit* as firmly as any one can; but we also believe in the *omnipotency* of the *Holy Spirit* to correct such habits.

We believe in the *subtlety and power of Satan* as firmly as our opponents do, but we also believe in him who is able to bruise Satan under his feet, and destroy his works. There is no opposing force sufficiently strong to suc-

cessfully compete with these heaven-appointed agents.

We see no reason why the believing soul may not, at any time, be saved. The present is as the future with God, and they do not reckon wisely who conclude that to-morrow will be more abundant in privileges than to-day. There can be no want of power on the part of Christ; and as it is by *faith* and not by *works*, it requires but little time to believe. Whenever the soul sees its wants, and believes in Christ, the work is accomplished.

CHAPTER IX.

THE STANDARD — HOW ATTAINED.

“ Could my tears forever flow,
 Could my zeal no languor know,
 These for sin could not atone ;
 Thou must save, and thou alone.
 In my hand no price I bring ;
 Simply to the cross I *cling*.”

“ Now, e'en now, I yield, I yield,
 With all my sins to part :
 Jesus, speak my pardon sealed,
 And purify my heart :
 Purge the love of sin away ;
 Then I into nothing fall,
 Then I see the perfect day,
 And Christ is all in all.”

ONE of the most difficult questions connected with this subject is, *How is the blessing of entire sanctification to be obtained ?*

The reasons are obvious : —

1. In matters of religion, as in many other things, it is very difficult to describe to a per-

son clearly, that of which they have no experimental knowledge.

Ministers have always found it difficult to explain the way of faith to a seeker of pardon. It is about as difficult to explain the way of faith to a seeker of entire sanctification. The blind man, after all your explanations of colors, has still a very imperfect idea of what you mean. There are some matters in Christianity which, to be understood, must be experienced.

2. Another difficulty is found in the very great variety in Christian experience.

"We are continually," says Mr. Wesley, "forming general rules from our own particular experience;" and we are making these the *criteria* by which to judge of others. We shall try to avoid this course so far as we can, and content ourselves with fixing the landmarks which bound every man's experience, leaving the details to those who choose to follow them out. If we fail to present the true way, it will not be because we have not sought it earnestly and honestly, through an

extensive range of Christian biography, in our own and other churches.

1. *Entire sanctification must be preceded by a clear evidence of regeneration.*

Many persons make a very great mistake in seeking holiness by starting wrong. They commence seeking entire sanctification when in a backslidden state; — are very much blessed, and conclude they are in possession of the blessing; when in fact they are only reclaimed from a backslidden state. Many who profess sanctification in seasons of special religious excitement are of this class. The result is, they soon fall away, and often bring reproach upon the doctrine, and cause the unbeliever to regard it all a delusion. This ought not so to be. There is no necessity for this. Let the seeker of holiness start right, and he will secure his object without much difficulty. Let there be a clear, unmistakable evidence of conversion and acceptance, and from this point start for the land of *perfect love*.

2. *It is necessary that the seeker have a tolerably clear perception and understanding*

of the doctrine of entire sanctification. I say, *tolerably*; for it is not to be supposed that persons can have a full understanding of that which can only be fully known by experience, before they have had such experience. There are some things which must be left to faith and personal realization. If we do not start until we fully understand every difficulty, we shall never begin.

“If we must know,” says Dr. G. Peck, “the whole way with the clearness of intuition, or of present consciousness, before we will take a step, God will doubtless leave us in our present ignorance with regard to the whole matter. If I wish to visit a distant point, concerning which I know nothing excepting from report of travellers, it would be an extravagant demand for me to require perfect information with regard to all the various appearances of the way, and all the fortunes of the journey, before I would venture to set off. It would be quite enough for me to have satisfactory evidence that the desired point was accessible — that the way was feasible — and

that the exercise of my natural powers of body and mind would, in due time, probably bring me there. With this evidence before me, would it be rational for me to sit still and speculate upon circumstances which I never can fully understand until they come under my own observation?"

It is possible for us to place the object of our pursuit too high; then it cannot be reached. It is also possible for us to place it too low; then we shall fall below the standard. And while we may not be able to possess a clear and comprehensive knowledge of the subject in all its "adjuncts, antecedents, and consequents," we may possess *such* a knowledge of the object sought as to be able to seek it with the firmest confidence that it shall be given.

"If you would hit a mark," says Mr. Fletcher, "you must know where it is. Some people aim at Christian perfection; but, mistaking it for angelical perfection, they shoot above the mark, miss it, and then peevishly give up their hopes. Others place the mark

as much too low; hence it is that you hear them profess to have attained Christian perfection, when they have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen." — *Fletcher's Works*, vol ii. p. 634.

Let us seek to understand our wants, and feel them; understand what is wanting to finish sin in our members; then are we prepared to seek understandingly and successfully. The work should not be surface-like, but deep, heart-searching and thorough. Nothing short of this will succeed.

3. *The work of consecration must be complete.*

Perhaps no words express more clearly the manner of performing the work of consecration than *altar* and *sacrifice*. The use of these terms, by different writers, has been strongly opposed. But before we dismiss them as unscriptural, we would do well to look at them calmly for a moment. Is this mode of teaching anything new in the church? Is it new in our theology? Is it without

scriptural warrant? If so, we surely would not attempt to defend it.

It cannot be denied that an *altar* belongs to the Christian dispensation. Paul says, "We have an altar, whereof they have no right to eat who serve the tabernacle." — Heb. 13: 10. This *altar* is in some important sense answerable to the original type. If this is not so, there is no meaning in the apostle's language

The question naturally arises, What is meant by the term *altar*? To this question we reply in the language of the best expositors of holy writ.

Dr. Macknight says: "Here, by a usual metonymy, the *altar* is put for the *sacrifice*, as is plain from the apostle's adding, 'of which they have no right to eat.' The sacrifice belonging to those who believe." — *In loco*.

Scott says: "True believers had, in the atonement of Christ, the substance of all which had been shadowed forth by the sacrifices of the law. Such of the Hebrews as continued to minister at the tabernacle or temple, and neglected the gospel, had not the privilege of

participating with Christians in feasting upon their spiritual sacrifice: of this, the Lord's supper was the appointed memorial." — *In loco*.

Here the altar is made the Christian's spiritual sacrifice, the appointed memorial of which is the Lord's supper, which points directly to Christ.

Dr. Olshausen says: "We eat of the true sacrificial meat, on which every thing depends; and from this, the *true*, the *Messianic* or *piacular* meal, the Jews are excluded. This is the simple and clear statement in verse 10: 'We have an altar, of which they are not at liberty to eat, who still perform their worship in the tabernacle (the Old Testament sanctuary).' The author evidently had in his mind the holy supper, the meal of spiritual life, — fellowship and union with the, for us dead, and now exalted, Saviour." — *In loco*.

According to Olshausen, the *altar*, of which we eat, is "the true sacrificial meat," the true "*Messianic meal*," the "*now exalted Saviour*."

Dr. Adam Clarke says: "The Christian's altar is the Christian's sacrifice, which is Jesus Christ, with all the benefits of his passion and death."

Mr. Benson says: "Christ is the only Christian altar, to which we bring all our sacrifices and our services."

Dr. Coke says: "Nor let them boast of their having an altar at Jerusalem, whereof no Gentile has a right to partake; for we have what is infinitely better than this — an altar of which the Jewish priests who serve the tabernacle have no right to eat; that is, their Jewish worship gives them no interest in the sacrifice of Christ." — *Commentary in loco*.

Dr. Whitby says: "That the altar here signifies the sacrifice offered upon the altar, is plain from this, — that of this altar they were to eat."

Matthew Henry says: "The Christian church has its altar. It was objected against the primitive Christians, that their assemblies were destitute of an altar; but that was not true. We have an altar, not a material altar, but a

personal one, and that is Christ; he is both our altar and our sacrifice: he sanctifies the gift. Let us make a right use of this altar; not only partake of the privileges of it, but let us bring our sacrifices to this altar, and to this our high priest, and offer them up by him."

We think we have now proved that those who use the terms *altar* and *sacrifice*, as we use them, are not to be regarded as teaching a new theology.

But what is the use of an *altar* if not to offer sacrifice upon it? What the altar was to the Jew under the old, Christ is to the Christian under the new dispensation. We are required to offer our "bodies a living sacrifice, holy, acceptable unto God." We are "sanctified through the offering of the body of Jesus once for all." Mr. Wesley expresses it thus:—

" Bound on the altar of thy cross
Our old offending nature lies;
Now for the honor of thy cause,
Come and consume the sacrifice."

A person seeking entire sanctification finds no language more expressive or appropriate than

this: "I bring all to God's altar." "I offer my all a sacrifice to God." "Come, Lord, and accept my offering." He sees a warrant for such feelings and expressions in the Scriptures, and is conscious that they are produced by the Spirit of God.

Entire consecration is offering our all a complete sacrifice on the altar prepared by God, which, according to Clark, Benson, Henry, Macknight, Scott, Whitby, Olshausen, and others, is Jesus Christ.

There is a distinction between entire consecration and entire sanctification. The former is a work which belongs to us, the latter is a work which belongs to God. We may have entire consecration without entire sanctification; but we cannot have the latter without the former.

Entire consecration embraces three things, — *being, doing, and suffering*. We must be willing to be, do, and suffer all God requires. This embraces reputation, friends, property, and time. It covers body, mind, and soul. These are to be used when, where, and as God

requires, and *only* as he requires. This is well expressed by Mr. Wesley: —

“Take my soul and body’s powers;
Take my memory, mind, and will;
All my goods and all my hours;
All I know and all I feel;
All I think, or speak, or do;
Take my heart, but make it new.”

The idea is still further amplified in the following lines: —

“Write on our garnered treasures,
Write on our choicest pleasures,
Upon things new and old,
The precious stone and gold;
On wife, husband, children, friends, —
On all that goodness lends; —
Go write on your good name,
Upon your cherished fame, —
On every pleasant thing, —
On stores that heaven doth fling
Into your basket, — write!
Upon the smiles of God,
Upon his scourging rod, —
Write on your inmost heart
Write upon every part, —
To him who claims the whole,
Time, talent, body, soul,
‘Holiness unto the Lord.’”

“Unless,” says Dr. Upham, “the Christian is willing to make such a consecration, and unless he actually adds the execution of the thing to the desire or willingness to do it, by

a formal and decisive act, we can see no encouragement that he will reach those results of personal inward experience which will be hereafter indicated." He further claims that such a consecration should be made "*deliberately*;" "*for all coming time*;" "*without any reserve*;" and "*in reliance upon divine strength*" (See Appendix, p. 283.)

That the reader may fully understand the idea of *consecration*, we will present a *form*, abridged from Dr. Doddridge by Dr. Upham, with still further abridgment.

Eternal and ever-blessed God! I desire to present myself before thee with the deepest humility and abasement of soul. Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and receive thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the world so much as to be thine. It is with the utmost solemnity that I make this surrender of myself unto thee. I declare thee Lord this day to be my God. Hear, O

Thou God of heaven, and record it in the book of thy remembrance, that I am thine, *entirely thine*. I would not merely consecrate to thee a certain portion of my services, or all I am capable of for a *limited time*; but I give myself to thee, and promise to be *wholly thine*, and *thine forever*.

From this day do I solemnly renounce all the former lords which have had dominion over me, — every sin and every lust, — and in thy name set myself in eternal opposition to the powers of hell which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before thee this day as a living sacrifice, *holy and acceptable* to God, which I know to be my most reasonable service. I consecrate to thee not only my person and powers, but all my worldly possessions, and earnestly pray thee also to give me courage and strength to exert for thy glory all the influence I may

have over others, in the relations of life in which I stand.

Nor do I only consecrate all that I am and have, to do thy service, but I also most humbly resign and submit myself, and all that I can call mine, to endure and suffer at thy hand whatsoever thou mayst see fit to impose upon me in the wise dispensations of thy holy and sovereign will. I leave, O Lord, to thy management and direction, all I possess, and all I wish; and set every enjoyment, and every interest before thee, to be disposed of as thou pleasest; contentedly resolving, in all that thou appointest for me, my will into thine, and looking on myself as *nothing*, and on thee, O God, as the great eternal *All*.

Receive, O heavenly Father, thy sinful child! Wash me in the blood of thy dear Son! Clothe me with thy perfect salvation; sanctify me throughout by the power of thy Spirit, and fill me with thy perfect love!

When such a consecration is made, the language of Charles Wesley becomes very appropriate: —

“To do, or not to do ; to have,
Or not to have, I leave to thee ;
To be, or not to be, I leave :
Thy only will be done in me !
All my requests are lost in one, —
‘ Father, thy only will be done ! ’

“ Welcome alike the crown or cross.
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death ; but ever groan,
‘ Father, thy only will be done ! ’ ”

“ A consecration thus deliberately made,” says Dr. Upham, “ including all our acts, powers, and possessions of body, mind, and estate, made without any reserve either in objects, time, or place ; embracing trial and suffering as well as action ; never to be modified and never to be withdrawn ; and which contemplates its fulfilment in divine and not in human strength, — necessarily brings one into a new relationship with God, of the most intimate, interesting, and effective nature.”

Such, in brief, is the consecration which God requires of every seeker of entire sanctification. It must cover all our interests in this world and the world to come.

When we can intelligently say, —

“ My soul and all its powers,
Thine, wholly thine, shall be ;
All, all my happy hours
I consecrate to thee.
Me to thine image now restore,
And I shall praise thee evermore,

we are in a condition to receive the grace promised. The full heart then responds, —

“ Here, at that cross where flows the blood
That bought my guilty soul to God, —
Thee, my new Master, now I call,
And consecrate to thee my all.”

Let the seeker press this point, and never cease until he is sure all is upon the *altar*.

4. *Implicit faith in Christ is essential to entire sanctification.* In fact, all is unavailing without this. We may place all on God's altar ; we may make humble confession, and perform all other conditions required except this, and all is fruitless. Faith alone is the condition of entire sanctification as it is of regeneration. Whenever we believe that God *doeth it*, we are saved.

“ The voice of God to your soul is,” says Mr. Wesley, “ believe and be saved. Faith is the condition, and the only condition of

sanctification, exactly as it is in justification. No man is sanctified till he believes; every man when he believes is sanctified." — Vol. i. p. 388.

But this question of faith is a very difficult one to explain satisfactorily. Being so much accustomed to walking by sight, or sense, any thing like faith seems to be complete presumption.

But what am I to believe?

In answering this question we will confine ourselves to three particulars.

1. We must believe that such a blessing is to be enjoyed in this life. Without this, all our efforts will be aimless and fruitless. It is not to be deferred until death, for that would be equivalent to a denial of the thing.

2. We must believe that God, for Christ's sake, is able, ready, willing, and desirous to save us now — *this moment*. Unless we are thoroughly convinced of, and impressed with this fact, our defeat is certain.

3. "To this confidence that God is both able and willing to sanctify us now," says Mr.

Wesley, "there needs to be added one thing more — 1. divine evidence and conviction that he *doeth* it. In that hour it is done; God says to the inmost soul, 'According to thy faith be it unto thee.' Then the soul is pure from every spot of sin; it is clean 'from all unrighteousness.'"

There has been no little controversy on this point. It is contended that we cannot believe we *receive* this blessing, or that he *doeth it*; but we are to believe that we *shall* receive, or he *will do it*. It must not be believed as *being* received, but as something yet *to be*.

The language of Jesus is, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." — Mark xi. 24.

The import of this scripture is so plain that the "wayfaring man though a fool need not err" in understanding it. An attempt has been made by a new translation to make it teach a different theology from what appears on the face of the text. One writer says: --

"It is assumed that the Greek word λαμβά-

ῥεῖε, — *lambanete*, — is in the present tense, and that, therefore, a belief of the reception of the thing asked for is not only synchronical with the blessing, but constitutes the blessing itself. It is not faith in the willingness and readiness of God to give the blessing, nor a faith that apprehends the blessing, but a faith, so to speak, that persuades the mind into the belief that the blessing is received; or, in other words, a faith in the reception of the blessing. This rendering, it will be seen, obliges the person engaged in prayer for divine blessings to believe in the reception of them as a condition of receiving them. This is not only a wonderful upsetting of the order of things, but a mixing up of the processes of the mind in such a confusion that the most astute mental philosopher would hardly be able to fathom the mysticism. But admitting all that is contended for about *λαμβάνετε*, — *lambanete*, — being in the present tense, that fact has no force at all in supporting the construction contended for, inasmuch as *ἔσται ὑμῖν*, — *estai humin*, — destroys that force entirely, and

throws λαμβάνετε, — *lambanete*, — into the future. The literal rendering of the passage is, All you ask for, praying, believe that you shall receive, and it shall be to you, or they shall be to you." — *Sermon by Dr. W. P. S.*

After all this special pleading with regard to the rendering of Mark xi. 24, we hesitate not to say that the rendering of our English version is precisely correct. The word translated "ye receive" is in the present tense; and when Dr. S. will show us the rule by which his assertion is sustained that ἔσται ὑμῖν destroys that force entirely, and throws λαμβάνετε into the future, we will then believe; but we are sure this can never be done.

If the object of Dr. S. is merely to guard his hearers against the error of those who *seem* to teach that the effort of faith should be to embrace the fact of the receiving of the blessing, and thus make the belief that we receive the condition on which we receive, we have no objection; but we do object to his mis-translating the Bible to do it. If such an

idea is ever inculcated, it is evidently erroneous, as the fulfilment of the condition on which we receive any blessing must precede the receiving, even in those cases where there can be no perceptible interval between the exercise of faith and the fulfilment of the promise. The faith, in view of which the penitent is forgiven, or the earnest seeker for purity is sanctified, is not *belief* merely — that being rather an intellectual process — though that is an element of it — but it is *trust*; — the repose of the heart on the atonement, and on the sure word of promise.

“Let others attempt to mend the theology of Christ, if they will,” says Dr. True, “but I affirm I know of no way to obtain this salvation but to follow the exact directions given — ‘Believe that you *receive* and you *shall* have.’”

Truth and error very nearly approximate each other here. The points which terminate in extremes nearly meet; at least so thought Mr. Fletcher. In a letter addressed to Charles Wesley, he says: “The ‘*Crede quod habes et habes*,’ — believe you have it and you have it,

— is not very different from those words of Christ, ‘What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.’ The humble reason of the believer and the irrational presumption of the enthusiast, draw this doctrine to the right hand or to the left. But to split the hair—here lies the difficulty.” — *Works*, vol. iv. p. 317.

Believe you have it and you have it, is one extreme. Believe that you *shall* receive and you shall receive, is the other extreme; and yet both are not very different from the truth, which is, Believe that ye *receive*, and ye shall have. But this difference is enough to produce a failure at every step. The first asks us to believe an absurdity—a falsehood; while the latter leaves our faith without any point—perfectly indefinite. There is a vast difference between believing we *have* a thing, and believing we *receive* it. The text under consideration clearly inculcates this idea,—Believe that you *receive*, and you shall have.

This faith is caricatured by Dr. S. in

in the sermon before referred to; at least, so it seems to us. He says: "All this mighty exercise of faith is to be concentrated, not on the promise of God, or the merit of Christ, or his willingness to bestow it, and to bestow it at that moment; but he is to struggle and work himself into the belief that he *has* the blessing; and if he succeeds in this, then the blessing comes—he is sanctified."

It is only necessary to remark that this is a man of straw. Nobody believes in such a faith, and nobody advocates it, to our knowledge.

We will not deny that the loose, inaccurate statements made by some have given slight occasion for such representations. But in endeavoring to guard against error in that direction, Dr. S. seems to have gone over to the other extreme, and to ignore the act of faith as embracing the promise of God for an immediate blessing. He seems, (perhaps he did not intend it,) to make a chasm between the act of faith and the bestowment of the blessing; as though we must make a full consecra-

tion and believe that God will accept the sacrifice, — the acceptance being indefinitely future to the act of faith.

Now, according to the experience of thousands, the process seems to be this: The Christian seeking entire sanctification believes intellectually that entire conformity to the will of God, as to conduct and words, as to thoughts and affections, is his privilege and duty. He believes intellectually in the adaptation of the provisions which God has made, and in the truth of God's promise in this regard. Conscious of impurity within, he earnestly desires to be cleansed from its least remains. Considering the prayer of the apostle, "the very God of peace sanctify you wholly;" and the assurance, "who also will do it;" and "the blood of Jesus Christ, his Son, cleanseth from all sin;" and assured in his consciousness that he has brought his sacrifice to the altar and bound it there; that he has made a full surrender, an unreserved consecration, with faith exercised through divinely-given power, (which power is requisite to the exercise of faith,) he

says, "I now give all. Thou hast promised to receive the gift. Thou dost now receive. The blood of Christ cleanses now;" and in that moment, in view of the condition fulfilled, viz., his implicit faith in the promise and the atonement, the Holy Spirit does the work, and he is in that moment sanctified in soul, and body, and spirit. His faith then rests on the truth of God, and is not a belief that we receive that we may receive, but, as Mr. Wesley expresses it, "a divine evidence and conviction that he *doeth it*;" it being always understood — and this is the point to be guarded — that it is faith for a present blessing; but the blessing is conditioned on faith, and is conferred at the very instant the faith is exercised.

We are not saved because we have consecrated all to God; but having made such a consecration we are to believe that it is accepted, and we are received for Christ's sake. We know not what else faith has to do. It is not enough that the gift touch the altar, it must be placed there in faith that "*the altar*

sanctifieth the gift." Unbelief may cut off the virtue of the altar, and leave the sacrifice untouched by fire. Having placed our gift on the altar, we have the right to believe that God receives us according to his promise, without regard to our feelings. We then *receive* through that very faith we are graciously assisted to exercise.

"But can I believe before I *feel* that the work is accomplished? I may be deceived in my consecration, and without the feeling that the work is done I cannot believe."

It seems to us that it would not require very much faith to believe we receive a blessing after it is received. It must be borne in mind that entire sanctification is a blessing conditioned on faith; which faith must be exercised before the blessing is received. But according to the dogma we are opposing the blessing comes first, and the faith upon which it is conditioned afterwards.

If I cannot believe for entire sanctification until the evidence of its possession is clear, I can never believe for it; for the evidence of

its possession must be subsequent to its possession, unless we receive the evidence first and the blessing afterward. The scriptural order is, *faith* first, the *blessing* next, and the *evidence* last. But with many it is, the *evidence* first, the *blessing* next, and the *faith* last.

This difficulty arises from confounding *faith* and *evidence*. That which assures us that the blessing is ours, is the evidence which God gives — the witness of the Spirit. And if we do not believe until this evidence is received, we shall never believe; for this evidence, which we so much desire, is conditioned on faith — which faith must be exercised before the blessing is received.

There is nothing upon which we depend more than upon *feeling*. We walk by *sense*, not by *faith*. Feeling is not faith. Feeling is not salvation. Feeling is not the condition of salvation. That upon which salvation is conditioned must exist before it is received; faith being that condition, it must exist before the salvation. Feeling is the effects or fruits of salvation, and follows it as salvation fol-

lows faith; neither faith nor salvation being dependent upon feeling for their existence. If, then, neither faith nor salvation are dependent upon feeling, they may both exist without feeling. If both may exist without feeling, then the evidence of their existence may be found in something other than feeling. We say, *may exist*; for we cannot question but in most cases the feeling accompanies the faith, insomuch that it is somewhat difficult to separate them. Still we claim that faith may be exercised, and the blessing received, without what may be termed by many, *feeling*. What, then, is the ground upon which we rest our faith for the accomplishment of the work?

1. *The promise of God.*

God has promised that on the performance of certain conditions he will receive me. I am conscious of having performed those conditions. With this consciousness I have the right to believe, then and there, that God performs his part, and the work is done.

This is beautifully expressed by Charles Wesley: —

“ Faith, mighty faith, the *promise* sees,
And looks to that alone;
Laughs at impossibilities,
And cries, *It shall be done!* ”

2. That God will very soon give us feeling as certain. Such a change cannot be wrought without very soon being felt through the whole soul. In fact, we should not rest until we have this conscious evidence. But let us not doubt God's word in the absence of emotion. While the absence of strong emotion is no evidence of a want of salvation, its presence is a very great assistance to faith, and very greatly aids us in our religious duties. This is a blessing we have the right to expect.

Dr. C. K. True, in a sermon preached at Eastham camp-meeting, August 11th, 1848, and published by request, makes some excellent remarks on the particular point under consideration, and confirms them by his own experience. He says: —

“ You need not be afraid to believe that you receive while you pray; for according to the testimony of thousands you will thereupon receive the direct witness of the Spirit. This is

what you have hoped to receive first in order to believe ; but it comes, if it comes at all, as the confirmation of your faith. You heard upon this ground testimony last year which was of the most satisfactory character. One aged brother, whom I have known for years, and whom I have always considered a perfect and upright man, told us that for forty years he had been seeking holiness of heart ; but he never had the witness until he received it at this camp-meeting. But while in secret prayer, in the retirement of the woods, he received the witness of the Spirit. I heard his statement with the greatest pleasure ; for I had listened to the same discourses which he had heard, and had endeavored to follow the directions which were given, similar to those which I have given to you now ; but I had received no special witness of the Spirit. I had confessed and abjured all my sins ; I had renewed my consecration to God ; I had cast myself on the atonement ; I had plead the promises, repeating them again and again, and I resolved to believe that my prayer was an-

answered, and not to doubt until I had evidence to the contrary. At this time, if any Christian brother had asked about my state of mind, I should have said, 'I am trusting in God;' but no more. I wanted to see that aged Christian, and ask him particularly to explain to me how he received the witness of the Spirit, and, if possible, to describe it; but he left the ground before I accomplished my object. The day before the meeting was dissolved I retired as usual into the woods, and laid the whole matter before God, and told him all that was in my heart. At that time, while prostrate before him in consecration and prayer, what seemed a heavenly glory pervaded my soul and thrilled my body, accompanied with a sense of union with God in affection and love. It seemed very distinct from any excitement of my own mind, and I felt it was the Spirit of God bearing witness with my spirit."

Here is not only a clear statement of the doctrine of faith, but an experimental illustration of it. When the entire consecration was

made, all that was wanting was a simple belief that God *saves*—not that he *will* save, but that he *saves*. We are to receive it *when* we believe. If we believe *now*, now is the time to receive the gift. A faith that postpones the reception of the blessing to some future time is not faith. With Mr. Wesley we would say, “If by faith, why not now? Ask that it may be done to-day, -- while it is called to-day.”

Mr. Wesley says of that faith whereby we are sanctified, “It is a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will.

“To this confidence, that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence and conviction that he *doeth* it.”

Bishop Foster describes the faith that sanctifies, as “reliance or trust in him [God] now, this moment, to do, accompanied with a belief that

ne *doeth* it. Mark, that he now, when I believe according to his promise, *doeth* it; not a belief that it is done, but, accompanying my faith, it being a sound faith, that he *doeth* the work." — *Christian Purity*, p. 132.

"I believe this perfection is always wrought in the soul by a simple act of faith," says Mr. Wesley, "consequently, in an instant."

The fact that we seek this blessing by faith alone, and not by works, shows that it may be received this moment. If it was obtained by works, we might delay its reception until our works were more perfect and more abundant. Too many seek it by works and not by faith. Mr. Wesley has given us an excellent rule by which we may determine whether we are seeking it by faith or by works. He says: "And by this token you may surely know whether you seek it by works or by faith. If by works, you want something to be done *first* before you are sanctified. You think, I must first *be* or *do* thus or thus. If you seek it by faith, you may expect it *as you are*; and if as you *are*, then expect it *now*. It is of importance to

observe that there is an inseparable connection between these three points. Expect it by *faith*, expect it *as you are*, and expect it *now*. To deny one of them is to deny them all." — Vol. i. p. 391.

We will leave the theory for a moment, and talk with the reader face to face, as a man would talk with his friend.

Do you wish to be entirely sanctified, whatever it may cost? You say you have long desired it, and often prayed for it, and done all you knew to obtain it. This is all very well. You may have put forth as much physical effort as is needful, for "bodily exercise profiteth little." You have doubtless prayed as much and as earnestly as is necessary. Praying will not save you. Your salvation is not conditioned on prayer, or "bodily exercise." Do you fully believe in full salvation attainable in this life? Do you believe it is your duty and your privilege to enjoy it now? this moment? just as you are? Be careful here and see that these points are all well settled; for this being saved *now*, and *as you are*, is a

point not so easily gained. But you say, “all this I steadfastly believe.” This being the case, are you willing to sacrifice all to and for Christ? Are you willing to do all God wills, and do it now, and to the end of life? Such a sacrifice implies much. Are you willing to be singular if God calls you to it?—to be sneered at as one professing holiness? These are the things at which nature rebels, because these are the things which crucify nature. Can you do it?

Have you made an *entire consecration* of your all to God? This consecration includes the body—hands, feet, eyes, ears, tongue,—all the Lord’s. The soul—all its powers;—love only *what* and *as* God requires. Your judgment, memory, will, with all the talents God has given you, are to be used, not according to your fancy and pleasure, but as God commands. Your property; has that been handed over to God?—all of it? and forever? Has it been given up to be used as God requires? In fine, are family, worldly interests, health, life, reputation—all surrendered to God? not for a day, but for the whole of life?

Has this been done? Are you assured of it? If so, take courage, you are not far from the kingdom! God is near thee!

If you have given all to God, a "living sacrifice," you have the right to claim the promise, "I will receive you." You have the right to believe that the promise *is* now fulfilled in you, and you are now *saved*. Christ, remember, is your *altar*; and if your sacrifice is complete, "the altar sanctifieth the gift." Whatsoever thus "toucheth the altar is holy." We repeat: If your gift is perfect, if your sacrifice is complete, if your consecration is not wanting at any point, the grace of entire sanctification must be given, then and there. I am not able to see how it can be otherwise. God cannot deny himself. He has promised, and must fulfil it.

But you have no *feeling*. Did Christ say any thing about *feeling*? "By grace are ye saved through *faith*," not *feeling*. But you have feeling. You may not have as much as you desire, or as you have been expecting; but you will not deny that you have feeling.

Which is the most reliable, an unmistakable promise of God, or your emotions? Feelings may mislead and deceive me, but the promise of God never. You will have all the feeling you need in due time; but for the present it is your duty to believe. Be sure that your offering is without spot. Bring not the lame, the imperfect, but the best of the flock. Bring all you have.

Will you, at this moment, without any regard to your emotions, but in childlike faith, reckon yourself dead unto sin, and alive unto God? Does not your faith rest on the promise? Can you not say, "All is the Lord's! I am his, from this day, this hour, this moment,—to the end of life—forever." *Will you say it? do you say it? have you said it?* If so, you have the right to praise him. In this state you can say, "He has washed away all my sins. I am his forever. Condemnation is gone. Sinful emotions cease. Praise the Lord! I am dead! but it is only unto sin. I am alive! but it is only unto God and holiness. I glory! but it is in the cross.

Now, reader, cast yourself into the sea; you need not, you will not sink. Jesus comes walking on the water to lift up your sinking soul. He is near thee; *believe* it! He saves *now*; only *believe* it. Believe *as* you are. Believe *now*, and yours is the bliss of *perfect love*.

“ In vain thou strugglest to get free
 I never will unloose my hold :
 Art thou the Man that died for me?
 The secret of thy love unfold :
 Wrestling, I will not let thee go,
 Till I thy name, thy nature know.

“ Yield to me now, for I am weak,
 But confident in self-despair;
 Speak to my heart, in blessing speak,
 Be conquered by my instant prayer :
 Speak, or thou never hence shalt move,
 And tell me if thy name be Love.

“ ’Tis love ! ’tis love ! thou diedst for me ;
 I hear thy whisper in my heart ;
 The morning breaks, the shadows flee ;
 Pure, universal love thou art :
 To me, to all, thy bowels move, —
 Thy nature and thy name is Love

‘ My prayer hath power with God ; the grace
 Unspeakable I now receive ;
 Through faith I see thee face to face ;
 I see thee face to face and live !
 In vain I have not wept and strove ;
 Thy nature and thy name is Love.

" I know thee, Saviour, who thou art —
Jesus, the feeble sinner's Friend ;
Nor wilt thou with the night depart,
But stay and love me to the end :
Thy mercies never shall remove ;
Thy nature and thy name is Love."

CHAPTER X.

THE STANDARD — EVIDENCES OF ITS ATTAINMENT.

“ Holy Ghost, no more delay ;
Come, and in thy temple stay ;
Now thine inward witness bear,
Strong, and permanent, and clear ;
Spring of life, thyself impart,
Rise eternal in my heart.”

NOW *may we know that we are entirely sanctified ?*

The acknowledged variety in Christian experience presents a formidable difficulty at this point. Owing to this variety, we shall find it no easy task to present the subject so as to satisfactorily meet every case. Experience here is not uniform. One of our witnesses testifies : “ There was no intellectual excitement, no very marked joy, when he reached this great rock of practical salvation. But he was distinctly conscious when he reached it.” An-

other witness, of equal intelligence, testifies that under its influence he "fell to the floor. For a few minutes the deep of God's love swallowed him up—all its waves and billows rolled over him." Another witness testifies that his "soul calmly rested on God; although he did not, at the time, realize that his heart was cleansed from sin. He felt that he had given himself entirely to the Lord, and was safe in his hands. He never felt before such a trusting in him. He soon began to contrast his feelings with what they were a few hours previous to that time. All now within his breast was as serene and peaceful as a summer evening. Not a wave of trouble rolled." Another says: "This was like a God! But why attempt to describe it with words? The brightness of his glory has oftentimes been so great as almost to extinguish the lamp of this mortal life." Another says: "Every passion was laid even at once, and a sweet stillness, a peace like the waves of the sea, thrilled through the soul." Another says: "It was like a mighty rushing wind in my soul,

extending itself through all my bodily frame."

From these illustrations we see how very difficult it would be to fix upon any standard of *feeling* by which to try ourselves. It is well that God has left this matter to be settled by individual experience. There are some characteristics, however, which pertain to all. To these we call the reader's attention.

1. *In the sanctified soul there is no conscious presence of unbelief.*

Before this change is wrought, it is very difficult to believe God. The magnitude of the promise staggers faith. Now, the wonder is, that all do not believe. There is no disposition to doubt. God's promises are real; and to doubt one of them seems to be as great a sin as could be committed. If *feelings* are not overpowering, *faith* is all-conquering. This we regard as one of the evidences of purity. Ample margin is left here for the variety in experience — for the strength of faith and the ardor of love.

Mr. A.'s faith may soar to heaven on wings

of fire, while Mr. B.'s may reach the same point, but not with such burning emotion. Mr. C.'s love may embrace as much as Mr. D.'s, but it may not be as intensified. All rejoice in the absence of unbelief, while some may feel very much more the presence of faith and love than others.

Those who exercise faith for full salvation are conscious of having believed, and of abiding in that faith through which they are saved. To doubt whether they believe or not, is *not* to believe at all. They cannot persuade themselves that to doubt and believe at the same time secures any blessing conditioned on faith. Such faith may exist in the absence of emotion. God is unchangeable. The promises are reliable. Faith rests on the promise alone, and the sanctified heart is conscious of the presence of such faith and victory.

2. *When the soul is entirely sanctified, there is no favorable response from within to temptations from without.*

"Satan cometh," says Jesus, "and hath nothing in me." "As he is, so are we in

this world." That nature to which Satan could lay no claim, is the nature which we may possess in this life. When Satan presents his temptations to such a heart, he finds it "dead indeed unto sin." He finds no property there.

The temptation of the sanctified Christian is a subject which has not been very generally discussed in treatises on Christian holiness. A few remarks upon the subject may not be out of place here.

It is claimed, on the one hand, that all Christians are conscious of the fact of remaining impurity after conversion. They feel the motions of sin, though it is not dominant. They have evil emotions, desires, and affections, to which they do not consent, in view of which they are humbled.

On the other hand it is claimed, that these feelings are not sins, but infirmities or temptations, and that so far as the will consents, sin exists; and sin begins at the point of consent.

To this it is replied; that sin, as an *act*, begins at the point of consent, but that sin, in a proper sense, and in one of its scriptural

senses may exist even in the instinctive form of desire, and even back of that in the emotions. The instinctive action of the sensibilities is not what it was before the fall. The emotion of an angel in reference to a sinful object, and that of a devil towards the same object, are very different things. So of man in a depraved state, and man in a state of complete holiness. Take, for example, the emotions of satisfaction and pleasure. The desires include the appetites and propensities. Take among the latter the propensity of self-love. It existed in man before the fall, and in Christ. In fallen man it universally and instinctively takes the form of selfishness. Again, the desire of esteem is modified by depravity into vanity. Of the affections, some of the modifications could not exist in a holy being, such as envy, jealousy, revenge. It is true that this sinful tendency of the sensibilities may and does receive strength from indulgence, but no one will contend that this tendency originated in habit. For if so, then holiness may be the result of culture and development, and

the new birth will be unnecessary. It seems clear that while the sensibilities have an instinctive action, the character and direction of that action has been affected by the fall; and this fact is referred to in such passages as, "Behold, I was shapen in iniquity," &c. "Let not sin therefore reign in your mortal bodies," &c. "Ye were the servants of sin;" "sin wrought in me all manner of concupiscence," &c. The moral sense of men tells them that this depraved action of the sensibilities, even if it be instinctive, is sinful, though there is not the same direct responsibility, guilt, or condemnation as for wilful transgression. Conversion, or the new birth, does not remove at once and wholly this depraved tendency of the sensibilities. Love to God and holiness is implanted, and this works a great and glorious change, even as to the activity of the depraved sensibilities. Yet that this depraved tendency of the sensibilities exists after conversion will not be doubted by any who have studied carefully his own experience. This tendency did exist in those dearly-beloved brethren whom

St. Paul exhorts by the divine promises, to cleanse themselves from "all filthiness of the flesh and spirit," &c. Entire sanctification wholly removes this instinctive sinful tendency of the sensibilities. So that the success of an associate in pursuits with no more talents or industry than my own, in comparison with my utter defeat, would awaken at once and instinctively the feelings of envy and hatred in my heart while unrenewed, and even in my renewed but unsanctified heart in a less degree, and the consciousness of them would greatly humble me, while there would be no such feelings in my heart, even for a moment, if it were wholly sanctified.

It has been affirmed that temptation can only exist in the region of desire, excited towards a sinful object; therefore, as we must always, while on probation, be subject to temptation, these excited desires are inseparable from any state of grace attainable in this life. According to this view the term temptation is not to be applied to many things which have heretofore been considered such. For instance, have

we not all been troubled with speculative doubts? So with suggestions to evil, reiterated even daily and hourly. Now we admit, that if the temptation reaches the stage of excited desire, it must have been first in the intellectual perception, then in the emotion, and lastly in the desire. But must it go through all these several stages in order to be temptation, and even severe temptation? We say no. Temptation begins in the intellectual perception. It may be stopped, and, in the case of the entirely-sanctified, it is stopped there. The thought is presented to the mind by the world, that is, by external objects, or by the devil, who has power to suggest evil to any mind. He did to Christ. In the unconverted man the emotions kindle, and desire is excited. In the unsanctified Christian there is emotion and desire, but not so strongly excited; and in proportion to the remains of corruption in the heart is the strength of the emotion and the excited desire. This is our meaning when we speak of the flesh in combination with the devil. It is the teaching of our church that

we may be freed from the temptation of the flesh, i. e., that it may be restricted to the intellect. If the emotions are excited it will be against the temptation, not in its favor. To make this plain, we refer to the temptation of Christ. The devil on the pinnacle of the temple suggested to him the promise, "He shall give his angels charge," &c., and urged him to test it by experiment. Does any one suppose that Christ had an emotion of pleasure in view of this suggestion, or an instinctively excited desire to yield? Did not his emotions rather rise at once against the suggestion? So with the other temptations of Christ.

So also the temptation, in yielding to which Eve became depraved. It was a suggestion to unbelief, and was an address to the intellect. The moment she yielded intellectually to the suggestion to doubt God's word, in that moment and in that doubt she fell. Her emotions and desires were then depraved, and she lusted after the forbidden fruit. Her duty was, in the instant that the devil said, "Ye shall

not surely die," to have repelled the temptation. Neglecting to do it, she fell. Then her own depravity suggested the temptation which led immediately to disobedience.

If the heart is unsanctified, the temptation when presented finds a favorable response in the emotions, and to some extent in the desires. The judgment proclaims the indulgence unlawful; the will refuses to yield, but the affections cling to the object presented. The mind does not readily disconnect itself from the contemplation of the subject. It comes up again and again, and each time its shining exterior, like the scales of the serpent, allure us, while the enlightened judgment warns us of the poison that lurks beneath the bright and attractive exterior.

Not so with the heart wholly sanctified. The same object may be presented; but instead of the emotions being excited in its favor, and desire excited for the object, or any delight experienced in its contemplation, there is at once a universal rebellion throughout the whole soul. There is nothing which gives a favorable

response to such presentations. The judgment proclaims the indulgence a great sin, and the whole emotional nature takes up arms to fight the base intruder. This I conceive to be the difference between the temptation of a sanctified and an unsanctified soul.

Mr. Wesley states the matter thus: "One commends me. Here is a temptation to pride. But instantly my soul is humbled before God. And I feel no pride; of which I am as sure as that pride is not humility.

"A man strikes me. Here is a temptation to anger. But my heart overflows with love. And I feel no anger at all; of which I can be as sure, as that love and anger are not the same.

"A woman solicits me. Here is a temptation to lust. But in the instant I shrink back. And I feel no desire or lust at all; of which I can be as sure as that my hand is cold or not.

"Thus it is, if I am tempted by a present object; and it is just the same if, when it is absent, the devil recalls a commendation, an

injury, or a woman, to my mind. In the instant the soul repels the temptation, and remains filled with pure love." — *Works*, vol. vi. p. 515.

The temptation may be strong; the whole house shaken by the power of the enemy, and yet it may all be from without. If there be no response from within, except to oppose; if no delight in the contemplation of the object, but utter rebellion, then may the heart conclude it has reached the *Standard of Piety* for which we contend.

3. *The direct witness of the Spirit.*

We shall not attempt an exhaustive discussion of the witness of the Spirit to our entire sanctification. We shall do little more than indicate, in some general remarks, the view of the church on the subject. It is a subject replete with interest, but encompassed with mystery. But it should not be rejected because of its mysterious operations. Like the wind, we can "hear the sound thereof," and feel the sweet, refreshing influences produced, but beyond this "it is better felt

than expressed." It does not make known the fact of our purity in audible words. No sound is heard; and yet it is a clear, unmistakable impression upon the soul that the work is done.

"In relation to the subject involved in this inquiry," says Dr. Upham, "it does not appear that any specific and certain rule can be laid down. The method of the divine operation appears to be one of the secret things which are hidden with God. Accordingly, the Holy Spirit, so far as the method or manner of his influence is concerned, operates differently in different cases."

"If you ask us to explain the meaning of the Spirit's witnessing," says Bishop Foster, "we might be at a loss to do so. The mode is exceedingly difficult, either to understand or conceive; but the thing itself every Christian knows by experience, and upon the authority of God's word. This is sufficient; nothing more can be necessary, however desirable. This much we may say, the method of the Spirit's

witness we do not conceive to be by sensible signs; it may be accompanied by such, but is not ordinarily; not by an audible voice; not by a visible manifestation; not by a sensible touch; not any thing of this kind; and yet the witness is direct and assured, as much so as though accompanied with outward manifestations."

"It is hard to find words in the language of men," says Mr. Wesley, "to explain the deep things of God. Indeed, there are none that will adequately express what the Spirit of God works in his children."

We cannot do better, in describing the witness of the Spirit, than to introduce the substance of what our best writers have said upon the subject.

"By the *testimony of the Spirit*," says Mr. Wesley, "I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a *child of God*; that *Jesus Christ hath loved me, and given himself for me*; that all my sins are blotted out, and I, even I, am

reconciled to God, or cleansed from all sin, and fully renewed in the image of God.

“I do not mean hereby, that the Spirit of God testifies this by any outward voice; no nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a great calm.”

“The witness of the Spirit,” says Bishop Foster, “is a consciousness wrought in the soul, that a change is effected. The soul takes knowledge of itself — of its own state — and so bears witness to the change; the Spirit of God joins with ours, in that manner in which spirit can impress other spirits, and asserts also the same truth; we are conscious, or by some means assured, that such an impression is made, and made by the Divine Spirit; and although we cannot tell how, yet the soul knows,

beyond a doubt, that the impression is from God."

Another writer says: "When this testimony is given, the clearness and strength of divine light so fully and powerfully penetrates every channel of the heart, as to lay open to the mental vision the entire moral aspect, and impress the whole inner man with the invincible persuasion that the reign of grace is complete. And though it is possible for one who has never had this testimony to substitute for it some strong, rapturous emotion, or some sudden and overwhelming influence of the Spirit, yet when this divine witness is received, it will be found to be unlike any thing else; whether transports of joy, flights of imagination, or suspensions of physical and animal powers. Nor can any agency, human, angelic, or infernal, fabricate a counterfeit that can escape instant detection by one who has known this witness of the Spirit."

"If the Spirit bears witness with us," says Mr. Lee, "it must be a matter of consciousness, and this consciousness assures us that

we do not mistake the fact that the Spirit beareth witness. Consciousness is the highest degree of evidence; that of which a man is conscious cannot be proved by any clearer or more certain evidence. This renders the proof sure, as the witness of our own spirit perfectly confirms the witness of the Holy Spirit, as follows:—

“Whatever the Holy Spirit testifies must be true, for the Spirit cannot lie. Here consciousness comes in and affirms that the Spirit does thus testify, and consciousness is the highest proof the soul can have of any fact.”

It may be further added, that if the “*New Testament Standard of Piety*” embraces the *witness of the Spirit*, which few will deny, may we not look for it with unerring certainty? May we not look for that witness to be undoubted? So it seems to me. It is not a witness of the Spirit to any abstract dogma or fact, but God’s Spirit bearing witness to its own work in the heart of the believer.

This witness brings with it a keen sense of internal corruption, and prays earnestly “the

first approach of sin to feel." It sees the *atonement* in its sufficiency, and the exalted nature of holiness. Faith increases, and sees no reason for doubting one of God's promises. To doubt is to sin. Joy it may have, — *does* have, — but not always. Peace is always abiding. There is such a variety in experience here that we shall do well to "call no man master," but be satisfied, if saved. There is such a sweet sense of the divine presence and favor; such an assurance of present salvation; such a consciousness of a union of God and the soul, that Mr. A. calls it, "*rest in God*;" Mr. B., "*the fulness of God*;" Mr. C., "*sinking into God*;" Mr. D., "*union with God*;" Mr. E., "*the life of faith*;" Mr. F., "*the interior life*," etc. There is complete victory over sin. The soul rests upon the Rock of Ages firmly, and is fully armed for any assault. Love flows into the soul in a steady current. In some, it is like fire. Christ is the one altogether lovely. Earthly objects, however dear, fade before the blessed God of love, and every thought is "brought into cap-

tivity to the obedience of Christ." Our wills are in perfect subjection to the will of God. If there is a call to *duty*;—no matter *what*, *where*, or *how*;—"Thy will be done," is the ready response. If there is a call to *suffer*;—no matter how *long* or how *severely*;—"Thy will be done!" In this state the Christian cannot but be happy. He may have trials, but they drive him nearer to God. He puts his hand in the hand of his Father, and wherever the Father leads him he willingly and lovingly goes, for the Father is with him. He looks about for his former sins, but they are all gone. Temptations come, which formerly found a sudden response from within; they knock for entrance, but the whole house is up in arms to bolt and bar every avenue to keep out the base intruder. Such is the sanctified soul.

Mr. Wesley has made some excellent remarks, in the form of questions and answers, which we will introduce here.

"*Question.* How do you know that you are sanctified,—saved from your inbred corruption?"

“*Answer.* I can know it no otherwise than I know that I am justified. ‘Hereby know we that we are of God,’ in either sense, ‘by the Spirit that he hath given us.’

“We know it by the witness and by the fruit of the Spirit. And, first, by the witness. As when we were justified the Spirit bore witness with our spirit that our sins were forgiven, so when we were sanctified he bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first; (as neither is that of justification;) neither is it afterwards always the same, but like that of justification — sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former.

“*Q.* But what need is there of it — seeing sanctification is a real change, not relative only, like justification?

“*A.* But is the new birth a relative change only? Is not this a real change? Therefore, if we need no witness of our sanctification,

because it is a real change, for the same reason we need none, that we are born of, or are the children of God.

“Q. But does not sanctification shine by its own light?

“A. And does not the new birth too? Sometimes it does; and so does sanctification; at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have either very weak or very strong understandings. At such times there is absolute need of that witness, without which the work of sanctification not only could not be discerned, but could no longer subsist. Were it not for this, the soul could not abide in the love of God; much less could it rejoice evermore, and in every thing give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree.

“But I have no witness that I am saved from sin. And yet I have no doubt of it.

“Very well; as long as you have no doubt, it

is enough ; when you have, you will need that witness." — *Works*, vol. vi. pp. 515, 516.

But where is this doctrine taught in the Bible? The Scriptures do declare that we may have the witness of the Spirit to our adoption, but where does it declare that we may have it to our sanctification?

A learned doctor once put this question to a class of theological students during an examination, with the evident purpose to cast doubt upon the subject. But in doing this he was directly antagonizing the doctrine of his church, which these young men were being educated to preach and defend.

Mr. Wesley has clearly and satisfactorily answered this inquiry, —

“That Scripture, ‘we have received, not the spirit that is of the world, but the Spirit which is of God; that we may know the things which are freely given us of God.’ — 1 Cor. ii. 12.

“Now surely sanctification is one of ‘the things which are freely given us of God.’ And no possible reason can be assigned why this

should be excepted, when the apostle says, 'We receive the Spirit' for this very end, 'that we may know the things which are' thus 'freely given us.'

"Is not the same thing implied in that well-known Scripture, 'The Spirit itself witnesseth with our spirit, that we are the children of God?' Rom. viii. 16. Does he witness this only to those who are children of God in the lowest sense? Nay, but to those also who are such in the highest sense. And does he not witness that they are such in the highest sense? What reason have we to doubt it?

"Consider likewise, (1 John v. 19,) 'We know that we are of God.' How? 'By the Spirit that he hath given us.' Nay, 'hereby we know that he abideth in us.' And what ground have we, either from Scripture or reason, to exclude the witness, any more than the fruit, of the Spirit, from being here intended? By this, then, also 'we know that we are of God,' and in what sense we are so; whether we are babes, young men, or fathers, we know in the same manner.

“Not that I affirm that all young men, or even fathers, have this testimony every moment. There may be intermissions of the direct testimony that they are born of God; but some have the testimony both of justification and sanctification without any intermission at all; which I presume more might have, did they walk humbly and closely with God.” — *Works*, vol. vi. pp. 516, 517.

A word of caution: Do not look for too much,—more than God sees fit to give. Do not look to be smitten to the earth by the power of God,—to be overwhelmed with the divine glory. Do not look to have your tongue unloosed in an uncommon degree, so that you may speak with great correctness, intelligence, and power, without thought and without preparation. Simply look to be saved from sin, and filled with pure love to God. It may come “*with observation*,” and it may come in the still small voice. You may be wafted to heaven on a tempest-tossed ocean, as by a “rushing mighty wind,” and you may be borne along upon a sea without a

ripple, sped by winds, soft as the balmy air of Eden.

The evidence may be delayed for a time, but fear not, faith will be victorious, and the soul shall find permanent rest in God.

Let the prayer of your heart be. —

**“Come as thou wilt, I that resign,
But O, my Jesus, come.”**

CHAPTER XI

THE STANDARD — HOW RETAINED.

“ In a land of corn and wine
Shall Israel dwell below !
Comforts there, and blessings join,
And milk and honey flow !
Jacob’s well is in his soul,
Gracious dews his heavens distil,
Fill his soul, already full,
And shall forever fill.

“ Blest, O Israel, art thou !
What people is like thee !
Saved from sin, by Jesus, now
Thou art and still shalt be.
Jesus is thy seven-fold shield,
Jesus is thy flaming sword ;
Earth, and hell, and sin shall yield
To God’s almighty word.”

HOW *may the blessing of entire sanctification be retained ?* The reader may be assured that this cannot be done without special and constant effort. There is no point of absolute safety until “ mortality is swallowed up of life.” Satan is always on the alert

ready to sow tares whenever, for a moment, watchfulness is wanting, or faith wavering.

1. In order to retain this blessing, there must be a frank and prudent *confession* of it.

It has been urged that it ought not to be confessed except on special occasions, and in the presence of those who enjoy it, or are earnestly seeking it.

One writer urges those who enjoy entire sanctification, "not to attach too much importance to profession." He admits "there may be times when it will be well and profitable to declare it; but there are other times when you should not introduce it. Do not fall into the delusion that profession should be confidently and often made. Depend upon it, it will savor more of pride than grace; it will influence backward more than forward. You are tempted that it is for the glory of God." — *Christian Purity*.

Whether this writer is qualified to judge correctly of every man's duty in the matter of confession, in the absence of all scriptural authority, we will not stop to inquire; especially,

when most persons who enjoy this state of grace, tell us expressly, that without a frank and full confession of what God has done for them, they cannot retain it. A man should be divinely inspired to command silence here.

Another writer stoutly opposes a profession of holiness in every case. Hear him:

“I like the idea of a brother minister, who, when consulted by a young person of his charge as to the best time and manner for professing holiness, advised him to *live it out daily* as fast as he pleased, before the church and the world. And while I admit that there are persons from whose lips a profession of entire sanctification would be believed, and would ‘minister grace to the hearers,’ I still believe that, as a general thing, it is as well not to make such profession, but to ‘live out’ all the grace we can get, be the same more or less; whether the blade, the ear, or the full corn in the ear. . . . I am not sure that any of the apostles, or Wesley, Watson, Fletcher, Clarke, Coke, or Asbury ever publicly professed entire sanctification. They seem

to have thought it better to let their works indicate the amount of grace which they respectively enjoyed." — *Thoughts on Entire Sanctification.*

While one writer admits the propriety of a limited profession, if made with great care, the other regards the whole thing as unnecessary, and thinks it should not be done. He also claims that the "Apostles, Wesley, Fletcher, etc., never made a public profession of entire sanctification."

We cannot tell what this writer may mean by a "*public profession.*" If by it he means that they never professed to be saved from all sin; in regard to most of them, we should be disposed to join issue with him.

It seems to be settled beyond controversy, that the apostles made such profession; and it does seem that he who denies it, must read the Bible with particular reference to sustaining a cherished dogma.

St. Paul makes this confession: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "I

am crucified with Christ : nevertheless, I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God." To the Thesalonians he says : " Ye are witnesses, and God also, how holily, and justly, and unblamably, we have behaved ourselves among you." To the Philippians he says : " Let us therefore, as many as be perfect, be thus minded."

With these Scriptures before him, this writer is "not sure that any of the apostles ever publicly professed entire sanctification." How could they have done it more explicitly ?

Mr. Fletcher differs somewhat from our brother ! He will have it that St. Paul "professed his having attained a perfection of Christian faith working love." He further states that St. John "professed what our opponents call sinless perfection, and what we call Christian perfection."

Mr. Wesley, who may be regarded as very good authority, claims that St. John is speaking of himself, and other living Christians, when he says, "Herein is our love made per-

fect; because, as he is, so are we in this world."

The rules of prudence inculcated by Mr. Wesley in regard to profession, are all proper in their place, when properly understood. We believe they are generally observed by our people.

Mr. Wesley's views of professing holiness.

That his views were very much modified by experience, cannot be doubted. Bishop Foster quotes from his early views on this subject, as follows : —

" *Question.* Suppose one had attained to this, would you advise him to speak of it?

" *Answer.* At first, perhaps, he would scarce be able to refrain, the fire would be so hot within him; his desire to declare the loving-kindness of the Lord carrying him away like a torrent. But afterwards he might; and then it would be advisable not to speak of it to them that know not God; (it is most likely it would only provoke them to contradict and blaspheme;) nor to others without some particular reason, without some good in view."

These views of Mr. Wesley were put forth some time before the *great revival of holiness*, which, it must be confessed, materially modified his views on the subject. His more mature views are found in his letters, etc., after a more extended observation. Clearer light shines here.

To Joseph Benson he writes, in 1782: "I doubt we are not explicit enough, in speaking on full sanctification, either in public or private." — *Works*, vol. vii. p. 81. To John King, one of his preachers, he writes, in 1787: "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation." — Vol. vii. p. 13. In 1766, he urges Mrs. Crosby to "encourage Richard Blackwell and Mr. Colley to speak plainly, and to press believers to the constant pursuit and earnest expectation of Christian perfection." He further says: "A general faintness, in this respect, is fallen upon the

whole kingdom. Sometimes I seem almost weary of striving against the stream both of preachers and people." To Miss Briggs he writes: "Undoubtedly it would be a cross to declare what God has done for your soul; nay, and afterwards Satan would accuse you on the account, telling you 'you did it out of pride.' Yea, and some of your sisters [and brothers] would blame you, and perhaps put the same construction upon it, as many are doing. Nevertheless, if you do it with a single eye, it will be pleasing to God." Of Joseph Norbury, whom he buried in 1763, he says: "For about three years he has humbly and boldly testified that God had saved him from all sin." — *Works*, vol. iv. p. 165.

There was much opposition in London to professing entire sanctification. Mr. Wesley, in a letter to his brother Charles, who was about to visit them, urges him to encourage such profession. He had fears that his brother might favor the opposition, as he had done in Bristol. "I believe you will rather encourage them to speak, humbly and modestly, the words

of truth and soberness. Great good has flowed and will flow therefrom. Let your knowledge direct, not quench, the fire. That has been done too much already." Writing to "a member of the society," he says: "I am glad you have at length broke through those evil reasonings which so long held you down, and prevented you from acknowledging the things which were freely given to you of God." This was with regard to a humble confession of entire sanctification.

We might extend these quotations to almost any length, but will only give Mr. W.'s views of preaching the doctrine, illustrating the same idea.

Writing to "a member of the society," he says: "I think M — P — enjoys this, [Christian perfection,] and grows in grace continually. So do two or three more members of this society. But they sadly want more searching preachers; and those that would help them forward by explaining the deep things of God." — Vol. vi. 776. He writes to Mr. Merryweather as follows: "My dear

Brother, — Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation *now*, you must not look for any revival." — *Works*, vol. vi. p. 761.

These men were private members of the church, and as such he exhorts them to make proclamation of this grace, and urge it upon all. How unlike many teachers, who exhort to silence on the subject of entire sanctification!

Mr. Wesley writes to his brother Charles as follows: "I find almost all our preachers, in every circuit, have done with Christian perfection. They say they believe it, but they never preach it; or not once in a quarter. What shall be done? Shall we let it drop, or make

a point of it?" Of one society he says: "I examined the society, and was surprised to find fifty members fewer than I left in it in October last. One reason is, Christian perfection has been little insisted on; and, where this is not done, be the preachers ever so eloquent, there is little increase either in the number or grace of the hearers." Of another place he says: "Here I found the work of God had gained no ground in this circuit all the year. The preachers have given up the Methodist testimony. Either they did not speak of perfection at all, (the peculiar doctrine committed to our trust,) or they speak of it only in general terms, without urging believers to go on to perfection. And where this is not earnestly done, the work of God does not prosper." Again he says: "William Hunt and John Watson were not men of large gifts, but zealous for Christian perfection, and, by their warm conversation on this head, kindled a flame in some of the leaders. These pressed others to seek it, and, for this end, appointed meetings for prayer. The fire spread wider and

wider, until the whole society was in a flame."

These extracts are sufficient to exhibit Mr. Wesley's mature views of *confession*. He at first had strong objections to a profession of entire sanctification, except on very special occasions. After a more extended experience and thorough examination of the subject, he both believed and taught that a humble profession and public presentation of the subject greatly promoted the work of God, and advanced the individual professor in all the graces of the Spirit.

Those who attempt to force any other sentiment from Mr. Wesley, it seems to us, cannot have read him carefully, or if they have, not with candor. His clearest views may be found scattered throughout his letters of a later period, addressed to earnest seekers and inquirers.

The objection frequently urged that Mr. Wesley did not profess entire sanctification, is of but little weight, so long as he urged the preachers to preach it, and the people to expect it *now*, and by *faith*, and then profess it

before the church and the world; and all this, in order to retain the grace and promote the work of revival. Would Mr. Wesley be likely to urge upon others a duty which he would not perform?

But how do we know that Mr. Wesley did not profess entire sanctification? Has he so stated? Let it be remembered that Mr. Wesley does not record his personal religious experience in his journals. He says no more about his justification, (except that at Aldersgate Chapel he felt his "*heart strangely warmed,*") than he does of his sanctification. Are we to conclude from this that he never professed justifying grace? The presumptive evidence is in favor of profession; and not a word against it.

Mr. Wesley gives an account of a love-feast held by him at Macclesfield, as follows:—

"In the evening we had a love-feast; and such a one as I had not seen for many years. Sixteen or eighteen persons gave a clear, scriptural testimony of being renewed in love. And many others told what God had done for

their souls, with inimitable simplicity.” — *Works* vol. iv. p. 557.

Hester Ann Roe — afterwards Rogers — was present, and in her unpublished journals gives a very full account of that love-feast. Among other things she says : —

“ After preaching was the love-feast, and, glory be to God, it was a season much to be remembered ; near forty made a noble confession. George Bradock spake humbly and wisely, and declared boldly he was cleansed from all sin. Soon after I spoke, and how was I filled with glory, and with God ; my soul was wrapped up in his presence and love. John Bowby spoke clearly of receiving sanctification by faith alone, and retaining it nineteen years by still acting a momentary faith. He mentioned two women at Kettlesum, one of whom had, for twenty years, been seeking a gradual sanctification from all sin, by self-righteousness, watchings, prayer, &c., yet she was now convinced she never could watch and pray in the gospel sense, till she had received a heart from sin set free by faith alone, and that to every

soul who feels its need, 'now is the accepted time, now is the day of salvation.' As soon as she discovered this, she ventured her soul on Jesus as a *perfect Saviour*, and proved him to be to her according to her faith.

"T. Ridgeway bore a glorious testimony for God, and declared he received the blessing of sanctification in a moment, by simple faith, after trying to sanctify *himself* for three years together, by *gradually* mortifying every corrupt affection, &c. Several others all declared the same precious truths, that by grace they are saved through faith, and that from all sin.

"S. Bradshaw professed justification, but owned he did not experience what he now heard, though he had been a Methodist twenty-nine years. Mr. Wesley got up and said, those who love God with all their heart must expect much opposition from professors who have gone on for twenty years in a lazy, old beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most. When I. Goostry, a boy, spoke, Mr. Wesley ordered him to stand on the form

that he might be heard; but he was then so confused he could not say all he intended; but Mr. Wesley was much pleased with him, and said many things to encourage the young in years. He also said, some people accuse us of seeking salvation by works; they may as well accuse us of playing at push-pin. How many have declared to-night that they are saved by grace and through faith alone! Mr. Wesley allowed the meeting to continue two hours, which I never knew him to do before; but his whole soul was filled with love and thankfulness for so many witnesses of redeeming love and full salvation." — *Guide*, June 1860.

And yet, strange as it may appear, Mr. Wesley utters no word of condemnation for this public profession of entire sanctification. but permits all to speak freely, and encourages them in such profession.

It is affirmed, also, that Mr. Fletcher did not profess entire sanctification.

Knowing what we do of Mr. Fletcher's teachings and practice with regard to this sub-

ject, we do not understand the motive which prompts a professedly good man to make such a statement. Let us examine his teachings. In his "*Last Check to Antinomianism*," he addresses *perfect believers* in the following language: —

"When you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice or false prudence not to do it with humility. Be then 'always ready to give an answer to every man who asketh you a reason of the hope that is within you, with meekness [without fluttering anxiety] and with fear' [with a reverential awe of God upon your minds.] Perfect Christians are 'burning and shining lights,' and our Lord intimates that, as 'a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all the house;' so God does not light the candle of perfect love to hide it in a corner, but to give light to all those who are within the reach of its brightness. If diamonds glitter, if stars shine, if flowers dis-

play their colors, and perfumes diffuse their fragrance to the honor of the Father of lights, and Author of every good gift; if without self-seeking they disclose his glory to the utmost of their power, why should *ye* not go and do likewise? Gold answers its most valuable end when it is brought to light, and made to circulate for charitable and pious uses; and not when it lies concealed in a miser's strong box, or in the dark bosom of a mine.

“If you can say to the glory of God, that *you are alive, and feel very well*, when it is so, why should you not also testify to his honor, that you ‘live not, but that Christ liveth in you,’ if you really find that this is your experience?”

So much for Mr. Fletcher's teachings with regard to a humble, yet explicit confession of entire sanctification. We come now to inquire whether he ever professed it.

Hester Ann Rogers gives an account of a meeting in Leeds, where Mr. Fletcher makes the following profession: “When I first received this grace, Satan bid me wait a while,

till I saw more of the fruits. I resolved to do so; but I soon began to doubt of the witness, which, before, I had felt in my heart, and was in a little time sensible I had lost both. A second time, after receiving this salvation, (with shame I confess it,) I was kept from being a witness for my Lord, by the suggestion, 'Thou art a public character; the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonor to the doctrine of heart holiness,' &c. I held my peace, and again forfeited the gift of God! At another time I was prevailed upon to hide it by reasoning: How few, even of the children of God, will receive this testimony; many of them supposing every transgression of the Adamic law is sin; and therefore, if I profess myself to be free from sin, all these will give my profession the lie, because I am not free, in their sense; I am not free from ignorance, mistakes, and various infirmities; I will, therefore, enjoy what God has wrought in me, but I will not say, I am perfect in love. Alas! I soon found

again, 'He that hideth his lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

"Now, my brethren, you see my folly! I have confessed it in your presence, and now I resolve, before you all, to confess my Master; *I will confess him to all the world*: [not before believers only,] and I declare unto you, in the presence of God, the *holy Trinity*, I am now 'dead indeed unto sin.' I do not say 'I am crucified with Christ,' because some of our well-meaning brethren say, By this can only be meant a gradual dying; but I profess unto you, I am dead unto sin and alive unto God! And remember, all this is 'through Jesus Christ our Lord.' He is my *Prophet*, *Priest*, and *King*; my indwelling holiness; my *all in all*." — *Hester Ann Rogers*, p. 135.

In view of this confession, how can any man of candor say, "I am not sure that Mr. Fletcher ever professed entire sanctification?"

How any person can affirm that Drs. Clark, Coke, and Bishop Asbury, never made a public profession of entire sanctification we are

unable to determine. We know that Bishop Asbury's journals are full of confessions of holiness; and that he felt himself "divinely commissioned to preach sanctification in every sermon:" and no where does he say that he did not publicly profess it. As for Dr. Clark, few men of his day urged upon the people the importance of full salvation more earnestly. It was a special theme with him. In 1786, Mr. Wesley addressed him thus:—

"My dear Brother,— You do well in insisting upon full and present salvation, whether men will hear or forbear, as also in preaching abroad when the weather permits, and recommending fasting, both by precept and example. But you need not wonder that all these are opposed, not only by formalists, but by half Methodists. Be all in earnest, and you shall see greater things than these."— *Works*, vol. vii. p. 203.

In 1790, one year before his death, Mr. Wesley addressed the following letter to Dr. Clark:—

"Dear Adam,— The account you send me

of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society. Because he that can speak thus in our congregations cannot be an honest man. Last week I had an excellent letter from Mrs. Pawson, (a glorious witness of full salvation,) showing how impossible it is to retain pure love without growing therein." — *Works*, vol. vii. p. 206

We would not pretend to say how certain leaders and ministers — travelling, as well as local — would stand Mr. Wesley's discipline, should it be enforced. It is a fact, which none can deny, that many are doing daily what Mr. Wesley says none but dishonest persons can do in our congregations, and for the doing of

which he doubted whether they should continue in the society.

Mr. Wesley preached at St. Helier, Dr. Clark's charge, in 1787, "to an exceeding serious congregation," "whom," he says, "I exhorted to go on unto perfection; which many of them, Mr. Clark informs me, are earnestly endeavoring to do." — *Works*, vol. iv. p. 676.

From Dr. Clark's deep interest in the subject of entire sanctification, as indicated by the foregoing facts; and the frequent reference to the subject in his Commentaries; and in absence of all declarations from him to the contrary; it does seem to me that a person must be hard pushed to force the example of the doctor against a profession of this grace.

We know of no reason why God should not have the glory of our *sanctification*, as well as that of our *justification*. Any argument against a profession of entire sanctification would be equally conclusive against a profession of justification. They are both the work of the same Agent, and glory is equally due the "Lamb slain" for both. If we

should consult the experience of those who enjoy this blessing, and whose lives give evidence of its possession, nine tenths of the whole number would confess that their faith has been *immensely* strengthened, and their love greatly increased, by a humble, honest confession of what God has done for their souls.

We would recommend, then, to all who enjoy this blessing, to make a humble, discreet, loving confession of the work wrought. In doing this, "beware," says Mr. Fletcher, "of imitating the vanity of those coxcombs who, as often as they are about to pay for a trifle, pull out a handful of gold, merely to make a show of their wealth."

A minister arose before the stand, at a camp-meeting, and said: "I am in my right mind, and I wish to give in a testimony which I desire every one on this ground should hear. Ministers, hear it! Brethren and sisters of the laity, hear it! Sinners, hear it! Go home and publish it! Yes, tell it — that on the — camp-ground, you heard a minister profess to be

wholly sanctified! Yes, God has wholly sanctified my soul! I *know* it, and I wish to publish it to the world! Away with mere theories and discussions on entire sanctification! It is the *thing itself* we must have -- the *experience*. I have got it! Glory be to God, the blood of Jesus cleanseth *me* from all sin! And now I am resolved to *publish* it! Yes, *tell it!*" -- *Incidental Illustrations*, p. 354.

These were the truthful utterances of a heart filled with the love of God. And had the minister only substituted for "*wholly sanctified*" the term "*conversion*," or "*regeneration*," it would have been entirely unobjectionable. But if the work is of God, and is accomplished, why not profess it as readily in the one case as in the other? It looks to us like false modesty, and an attempt to shun responsibility.

Mr. Bramwell relates his experience on this subject in the following language: "The devil told me that I had better not profess it. But in preaching that night the temptation was removed, and my soul was again filled with

glory and with God. I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me. I think such a blessing cannot be retained without professing it at every fit opportunity; for thus we glorify God, and with the mouth make confession unto salvation." — *Life*, pp. 37, 38.

We do not wish to be understood here as taking extreme ground. We are opposed to making any undue or extravagant confession of any attainment in this life. Still, we do most firmly believe that a humble, earnest, full confession of entire sanctification is scriptural, Wesleyan, and honorable to God. It should have its appropriate place. We are God's witnesses, and as such, should "testify the grace of God."

3. In order to retain the perfect love of God, we must not rely too much upon our emotions.

We are to "walk by faith, not by sight."

Our faith is liable to increase or diminish as

our sensibilities are excited or dormant. If we have much feeling, we regard ourselves as possessed of much faith. If we have little feeling, we regard our faith as correspondingly feeble. But he who thus lives will have an unsatisfactory experience. If we would have our path "shine more and more unto the perfect day," we must follow God by faith, not by feeling.

The life of holiness is emphatically a life of faith: unbelief intermeddles not therewith. In storm and sunshine the perfect Christian is the same. His faith may be tried, and he may be sorely tempted, but God "giveth more grace."

Afflictions may come. — we need them. While there is a tempter, we shall be tempted: but the "Lion of the tribe of Judah" is the Captain of our salvation.

Our path to heaven does not lie all the way through Beulah. It is "through much tribulation that we enter into the kingdom." We have our Elims of fruit and shade, to be sure; but we have also our Marahs of bitter waters.

We are often refreshed with the rich clusters of Eschol, but we are soon called to pass through the streamless valley of Baca. In it all, however, the holy soul, walking by faith, sees the hand of its almighty Victor extended towards his bleeding followers; and a voice is heard, — sweet, and faith-inspiring, — “I have overcome the world!” The weapons which he used in the terrible conflict, he puts into the hands of all, and bids them “fear not, only believe.” He knows just how much we can bear, for he is “touched with the feelings of our infirmities.” “He has gone,” says one, “through every class in our wilderness school.” We may not see the sun at all times. It may be hid for a season, for reasons best known to the Master; but in due time, to our great joy, it will break from the cloud — “*Only believe.*”

Mr. Fletcher says: “Exercise faith independent of all feeling, in a naked promise, bringing with you but a distracted heart.”

“The Lord has taught me,” says Lady Maxwell, “that it is by faith, and not joy

that I must live. He has, in a measure, ~~of~~ enabled me strongly to act faith in Jesus for sanctification, even in the absence of all comfort. This has diffused a heaven of sweetness through my soul, and brought with it the powerful witness of purity." William Carvosso says that these remarks of Lady M. "perfectly agree with his own views of experience." — *Carvosso*, p. 193.

Fenelon says: "Naked faith, alone, is a sure guard against illusion. When our foundation is not upon any imagination, feeling, pleasure, or extraordinary illumination; when we rest upon God only in pure and naked faith, in the simplicity of the gospel, receiving the consolations which he sends, but dwelling in none; following the light of the faith of the present moment; then we are indeed in a way that is but little subject to illusion. Whoever will try it, will soon find that this way of naked faith, rigidly followed, is the profoundest and most complete death of self. Interior delights and revelations indemnify our self-love for all its external sacrifices, and

cherish a secret and refined life of nature; but to suffer ourselves to be stripped within and without at once — without by Providence, and within by the night of pure faith — this is a total sacrifice, and a state the farthest possible from self-deception.” — *Spiritual Progress*, pp. 144, 145.

This was the life of the Apostolic Church. Constant faith was urged upon all who loved God. The character of the instruction may be learned from the following, from “*The Shepherd of St. Hermas* : ” —

“They that are full of faith, ask all things with confidence, and receive from the Lord, because they ask without doubting. But he that doubts, shall hardly live unto God except he repent. Wherefore, purify thy heart from doubting, and put on faith, and trust in God, and thou shalt receive all that thou shalt ask. Consider, therefore, this doubting, how cruel and pernicious it is, and how it utterly roots out many from the faith, who were very faithful and firm. For this doubting is the daughter of the devil, and deals very wickedly with

the servants of God. Despise it, therefore, and thou shalt rule over it on every occasion. Put on a firm and powerful faith; for faith promises all things, and perfects all things. But doubting will not believe that it shall obtain any thing, by all that it can do. Thou seest, therefore, how faith cometh from above, — from God, and has great power; but doubting is an earthly spirit, and proceedeth from the devil, and has no strength.” — *Wake’s Apostolic Fathers*, p. 249.

We have reason to doubt our oneness with God when the first storm leaves us a shapeless wreck, unfit for service. Had our heavenly Helmsman been on board, he would have said to the wild roar of contending elements, “Be still,” and we should have experienced no damage.

“When through fiery trials your pathway shall lie,
His grace, all-sufficient, shall be your supply;
The flames shall not hurt you, — he only designs
Your dross to consume, and your gold to refine.”

An experience not unlike what many have passed through, who have attained the higher hidden life of Christianity, is described in the

following beautiful extract, from a work now out of print, but which contains many passages of almost unsurpassed beauty, indicating a deep insight into the inner life experiences:—

“In entering upon the higher life, the soul must learn to love holiness for its own intrinsic excellence, and not merely as a means of exciting in us blissful ecstasies. The first feature of the wilderness state is a cessation of all the pleasurable emotions of the soul. The heart sometimes experiences a state it is not easy to describe. There is no emotion of any kind, no active desire, no joy, no conscious peace, no misery, no guilt. There is a suspension of the soul's sensibility. A desert is not more destitute of flowers than is the spirit of emotions. It is a state of inward emptiness. It is not necessarily an unhappy condition. The soul is like the clear blue vault of heaven on a winter day, when no cloud is seen, and no winds are abroad. This absence of emotion may be a ‘peaceful vacancy,’ though we are often alarmed, just as a traveller on a lonely

mountain summit sometimes is terrified at the very silence which there reigns. It seems more dreadful to him than the loudest thunder. This inward stillness is often attended with a restless and painful longing, and with an apprehension that God has abandoned us; the soul, in its blindness, having taken the gifts of God for himself. If we set ourselves to enjoy the highest results of Christian experience, and to be wholly the Lord's, the question must soon be settled, whether we love God as a means of our happiness, or for his own sake. If we can be satisfied with nothing but the intoxication of emotion, we give him an altogether secondary place in our affections; we make him only a means of our enjoyment, instead of sacrificing ourselves to him. Such a soul has not fully lost itself in God. We should aim to realize what was called by Archbishop Fenelon a state of pure love — a disinterested love, a love of *order, of absolute beauty and perfection*, superior to every agreeable sensation, and which can act in the absence of all sensible pleasures and

consolations of grace. The soul, at such a time, may have no feeling, no happy emotion, on which its faith may lean. Yet it still holds to God, and loves him for his own sake above all his gifts. It is conscious, in its profoundest depths, of a refined satisfaction with God and complacency in him. The love that exists in such a state of naked faith is the purest form of Christian love. It has less of self in it. The finite recedes, and the Infinite fills the affections. It is as pure as the breeze that fans an angel's brow. It may not be an emotion. It is deeper than an emotion. We are told that there are depths of the ocean where the plummet sinks below all the currents and disturbances of the surface, and where eternal stillness reigns. So of a soul in this state of naked faith and pure love. It is an angelic flame, still and silent as the unfathomed depth of the sea. A state of naked faith, or what some writers on inward experience denominate the wilderness state, is a most beneficial mental condition, if the spirit does not falter, and if the will holds

the soul, emptied of all desires and emotions in the presence of God. We should not be seized with a panic, nor struggle to work ourselves into an emotional frame. If the enemy insultingly asks, Where is now thy God? stand like Christ before the bar of Pilate, in triumphant silence; or, if you speak, let praise flow from your lips like melody from the string. Alas, how many stumble and fall when the divine Shepherd leads them into the desert, to wean them from themselves and the world, and purge from the soul all its sensuous and earthly images! This is the crisis in the experience of the hidden life. It is a spiritual Rubicon. If we cross it, victory and empire await us in the future." Not a few have known this wilderness state.

We shall have our trials of faith, and our temptations. The Lord sends the trial to crucify the flesh, as in the case of Paul's *thorn*; Satan sends the temptation to ruin us as in the case of Judas' betrayal, Peter's denial, and Ananias and Sapphira's falsehood. We should not be anxious about the removal

of the trial, but the temptation should be repelled at once. The trial makes our way to heaven more sure, while the temptation makes it more dangerous. One is the product of a Father's love, the other of a devil's hate.

Let us urge you, dear reader, to sound the depths of your heart, and see if the true marks of piety are there. It is a matter involving too much of interest to be passed over without careful attention. Do you, from the heart, prefer obscurity and silence to applause and distinction? — that state described by Mr. Wesley, —

“ Make me little and unknown,
Loved and prized by God alone ”?

Do you fear reproach, for the sake of Christ, less and less? and does the thought of bearing such reproach produce joy, or regret? Does the cross and humiliation of the Saviour more and more command your reverence? Do you fear more and more the lustre of those virtues which are most admired by men, and love those that are more secret? Do you from the heart esteem the virtues of others, and excuse their

faults with mildness? Do you readily and easily pardon injuries, and even forget, in feeling, the wrong done? Do you feel more and more, under afflictive dispensations, and the most distressing events, — “Thy will be done”? Do you feel more and more that you and Christ are one, never to be separated? “O union of unity,” exclaims Madame Guyon, “demanded of God by Jesus Christ for man, and merited by him! After the consummation of this divine unity, the soul remains hid with Christ in God.”

“O sacred union with the perfect Mind!
 Transcendent bliss, which thou alone canst give!
 How blest are they this pearl of price who find,
 And, dead to earth, have learned in thee to live!

“Thus, in thine arms of love, O God, I lie,
 Lost, and forever lost, to all but thee;
 My happy soul, since it hath learned to die,
 Hath found new life in thine infinity.

“O, go, and learn this lesson of the cross,
 And tread the way which saints and prophets trod
 Who, counting life, and self, and all things loss.
 Have found in inward death the life of God.”

APPENDIX.

EXPERIENCE OF REV. ALFRED COOKMAN.

REV. ALFRED COOKMAN, a name embalmed in the affections of Christians of every name, gives an account of his experience in the following words :

“When just ten years of age, I realized clearly and satisfactorily the converting grace of God. I never shall forget the 12th of February, 1838,—the birthday of my eternal life.”

Mr. Cookman’s mind was first called to the subject of entire sanctification by the remark of his mother as he was about to leave his happy home to preach the gospel: “My son, if you would be supremely happy, or extensively useful in your ministry, you must be an entirely sanctified servant of Jesus.”

“Frequently,” he says, “I felt to yield myself to God, and pray for the grace of entire

sanctification; but then the experience would lift itself in my view as a mountain of glory, and I would say, 'It is not for me. I could not possibly scale that shining summit; and, if I might, my besetments and trials are such, I could not successfully maintain so lofty a position.'"

He was finally induced by Bishop and Mrs. Hamline, who were laboring in the vicinity, to seek the great blessing. "One week-day afternoon," he says, "after a most delightful discourse, he urged us to seize the opportunity, and do what we had often desired, resolved, and promised to do, viz.: as believers, yield ourselves to God as those who were alive from the dead, and from that hour trust constantly in Jesus as our Saviour from all sin. I said, 'I will; with the help of the Almighty Spirit, I will' Kneeling by myself, I brought an entire consecration to the altar; *i. e.*, Christ. I covenanted with my own heart and with my Heavenly Father, that this entire but unworthy offering should remain upon the altar, and that henceforth I would please God by believing

that the altar (Christ) sanctifieth the gift. Do you ask, What was the immediate effect? I answer, Peace,—a broad, deep, full, satisfying, and sacred peace. Still, I could not say that I was entirely sanctified, except as I had sanctified or set apart myself unto God.”

The following day, he ventured to tell Bishop Hamline of his entire consecration and faith in Jesus, and in the confession realized increasing light and strength. Prayer was proposed by Mrs. Hamline. Mr. Cookman says: “Prostrated before God, one and another prayed, and while thus engaged, God, for Christ’s sake, gave me the Holy Spirit as I had never received Him before, so that I was constrained to conclude and confess,—

“Tis done! Thou dost this moment save,
With full salvation bless
Redemption through thy blood I have,
And spotless love and peace.’

The great work of sanctification that I had so often prayed and hoped for, was wrought in me — even in me. I could not doubt it.

The evidence in my case was as direct and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious!

“Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! what an abiding experience of purity through the blood of the Lamb! what a conscious union and constant communion with God! what increased power to do or suffer the will of my Father in heaven! what delight in the Master’s service! what fear to grieve the infinitely Holy Spirit! what love for, and desire to be with, the entirely sanctified! what confidence in prayer! what illumination in the perusal of the sacred Word! what increased unction in the performance of public duties!

This was the experience of a man of whom Bishop Foster said, on the day of his burial, that he was the most sacred man he had ever known. Entire sanctification was his theme, until he went “sweeping through the gates, washed in the blood of the Lamb.”

EXPERIENCE OF DANIEL STEELE, D. D.

At my conversion, thirty years ago, through weakness of faith, the seal of my justification was impressed so slightly that the word *Abba*, my Father, was scarcely legible. Yet in answer to a mother's prayers in my infancy, consecrating, with conscious acceptance, her son to the Christian ministry, I was called to preach, but called with a "woe unto me," instead of an "anointing with the oil of gladness." I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of an unction from the Holy One. My great error was in depending on the truth alone to break stony hearts. The Holy Spirit, though formally acknowledged and invoked, was practically ignored. My personal experience, during much of this time, consisted in,—

"Sorrows and sins, and doubts and fears,
A howling wilderness."

But an evangelist with moderate pulpit talent, but extraordinary power to awaken slumbering professors and to bring sinners to the foot of the cross, came across my path. I sought to find the hidings of his power, and discovered that it was the fulness of the Holy Spirit enjoyed as an abiding blessing, styled by him, "Rest in Jesus." I was convicted. I sought earnestly the same great gift, but could not exercise faith till I had made a public confession of my sin in preaching self more than Christ, and in being satisfied with the applause of the Church above the approval of her divine Head. I immediately began to feel a strange freedom, daily increasing, the cause of which I did not distinctly apprehend. I was then led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages — "He shall abide with you forever" — I took the promise, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." The "verily" had to me all the strength

of an oath. Out of the "whatsoever" I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then, writing underneath these words, "To-day is the day of salvation," I found that my faith had three points to master,—*the Comforter, for me, now*. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith, praying and repeating Charles Wesley's hymn,—

"Jesus, thine all-victorious love
Shed in *my* heart abroad."

I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Cavalry, his ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good

health, alone, and calm, were like those of electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good,—reputation, property, friends, family, everything, in the twinkling of an eye; my soul crying out,—

“None but Christ to me be given,
None but Christ in earth or heaven.”

He stood forth as *my* Saviour, all radiant in His loveliness, “the chief among ten thousand.” Yet there was no phantasm, or image, or uttered word apprehended by my intellect. The affections were the sphere of this wonderful phenomenon, best described as “the love of God shed abroad in the heart by the Holy Ghost.” It seemed as if the attraction of Jesus, the loadstone of my soul, was so strong that it would be drawn out of my body, and through the college window by which I was sitting, and upward into the sky. Oh, how vivid and real was all this to me! I was more certain that

Christ loved me than I was of the existence of the solid earth and the shining sun. I intuitively apprehended Christ. My college-class were just then discussing the subject of the intuitive cognitions. I began to apply Sir William Hamilton's tests of these; namely, that they are simple, incomprehensible, necessary, and universal. The last adjective, of course, could not apply to the intuitive belief of one individual. But my consciousness testified that my certainty of Christ's love had the three first-named characteristics; that it was to me even a necessary truth, the contrary of which was as unthinkable as the annihilation of space. The last remarkable peculiarity remained more than forty days, after which I had hours in which I could conceive the contrary of the proposition, "Christ loves me." On such occasions my firm conviction of his love was not an intuition, but an inference from my past experience together with the absence of any feeling of condemnation. I no longer doubt Wesley's doctrine of the direct witness of the Spirit, as distinct from the testimony of my spirit discerning the fruits

of the Spirit and inferring his presence and work. I cannot to this day read the promises without feeling a sudden but delightful shock of an invisible power sweetly applying them to my heart.

Thus much I think is due to those who would study this manifestation of the Spirit from the standpoint of theology and mental philosophy, — a point of view, I myself have often wished that remarkable experiences could be seen from. But language is wholly inadequate to express a manifestation of Christ which did not formulate itself in words, but in the mighty, overwhelming pulsations of love. The joy for weeks was unspeakable. The impulse was irresistible to speak of it to everybody, saint or sinner, Protestant or Papist, in public and in private. At the time of this writing, seven weeks from the first manifestation, the ecstasy has subsided into a delicious and unruffled peace, rising into ecstasy only in acts of especial devotion. I find no fear of man nor of death. I can no longer accuse myself of unbelief, the root of all sin. What may be in me, below the gaze of consciousness, I do

not know. I must wait till occasions shall put me to the test. It would not be wise for me to assert that all sinful anger — there is a righteous anger — is taken away till I have passed through a college rebellion, or something equally provoking. If sin consists only in active energies, I am not conscious of such dwelling within me. If sin consists in a state, as some assert, I infer that I am not in such a state, from the absence of sinful energies flowing therefrom, and more especially from the indwelling of the Holy Spirit. I have had no other direct witness than that attesting Christ's love to me. My personal friends do not need to be informed that the doctrine of entire sanctification as a specialty has not been my hobby, but rather my abhorrence, in consequence of the imperfect manner in which it has been inculcated and exemplified. Hence, if there is anything in this experience confirmatory of that doctrine as a distinct work, considering my former attitude toward this subject, my testimony is something like that of Saul of Tarsus to the truth of Christianity.

If I have any advice to give to Methodists, it is to cease to discuss the subtleties and endless questions arising from entire sanctification or Christian perfection, and all cry mightily to God for the baptism of the Holy Spirit. This is certainly promised to all believers in Jesus. Methodism thus anointed in the pulpit and pew would be the mightiest Christian power in our country and in the world. Oh that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame upon their heads!

CONSECRATION.

BY REV. ALFRED COOKMAN.

BUT just at this point some one will inquire for the difference between the consecration we made of ourselves at the time of our conversion, and the consecration that our entire sanctification calls for? This is an interesting question. The distinction, as we think, will develop *in four particulars.*

FIRST DIFFERENCE.

When we came to God for pardon, we brought and offered powers that were *dead*, and only dead, in trespasses and in sins; but when we would realize the experience of entire sanctification, we consecrate powers that are permeated *with the new life of regeneration.* Hence, says an apostle, "Yield yourselves unto God as those who are alive from the dead;" and again, "I beseech you, brethren (he is addressing Christians), that ye present your bodies," *i. e.,* your souls and bodies, a part being put for the

whole, yourselves, "*a living sacrifice.*" This is the first distinction.

SECOND DIFFERENCE.

When we dedicated ourselves to the divine service at conversion, we seemed to *mass our offering*, and said, very sincerely and earnestly,—

“Here, Lord, I give myself away :

’Tis all that I can do ;”

but when we would sanctify ourselves unto God, with a view to this richer and deeper experience, then, with the illumination received at conversion and characterizing our regenerated life, our consecration becomes more *intelligent, specific, and careful*. It is not merely myself as before. It is now these hands, these feet, these senses, this body with all its members and powers ; it is now my soul, with all its ennobling faculties,—its understanding, judgment, memory, imagination, conscience, will, and affections. It is now all my talents of time, influence, energy, reputation, home, kindred, friends, wordly substance,

—everything. Upon all we have and are we specifically and honestly inscribe, “Sacred to Jesus;” covenanting to use all in harmony with the divine will. Some at this point have been careful to write upon paper the several items that were included, as well as the several obligations that were assumed, in this fuller consecration of themselves to God. This was the case with the celebrated Dr. Jonathan Edwards, of the Presbyterian Church.

THIRD DIFFERENCE.

When we would thus specifically sanctify ourselves unto God, there is likely to rise up in the mind, or before the conscience, *some peculiarly trying test of obedience*. This is varied in different experiences. It may be a little thing, *a very little thing*, but it is not on that account any the less formidable. Eating an apple amid Paradisaical scenes would seem, from a human stand-point, to have been a very little thing; and then observe, it was a test required of one who was living before God. Adam failed in the test; a failure “that

brought death into the world, and all our woe." So the test that infinite holiness may lay upon the regenerated may be a little thing, perhaps something connected with our appetites, or with our adornments, or with our associations, or with our services. The question may be, Will you give up that doubtful indulgence, a something in which you regard your own inclinations rather than your soul's good and God's glory? Will you lay aside the *last weight*, and the sin that doth so easily beset you? Will you take your place with the entirely devoted, and consent that those around shall say reproachfully, "*He is one of the sanctified?*" Oh! it is hesitation or reluctance upon just such points, that will explain very much of the feeble, halting, sickly religious experience and Christian life that characterizes too many of the professed disciples of the Lord Jesus.

FOURTH DIFFERENCE.

This will appear in the *object or end* of the two consecrations. When we came offering ourselves to God in the first instance, it was

that we might obtain *pardon* ; now we specifically yield all, including the doubtful indulgence, with a view to *heart purity*. Then, groaning under a sense of our guiltiness, we said, "O wretched man that I am!" We wanted to be lifted into the relationship, and admitted to the privileges, of dear children. Now we come as children, having the spirit of adoption ; not for pardon or peace,—these are not our conscious need,—but we come for a more perfect submission to the divine will ; a more satisfactory sense of heart purity ; an increased ability to do or suffer all the will of our Father in heaven, and a deeper and a more blessed rest in Christ.

Observe, then, these *four features*, as belonging more especially to the consecration required of the regenerated.

•McDONALD & GILL,

36 Bromfield St. - - Room 14,

BOSTON, MASS.,

—PUBLISHERS OF THE —

Advocate of Bible Holiness.

PRICE \$1.00 A YEAR (including postage).

They also publish Books and Tracts on the subject of Full Salvation, and keep on full the publications of other houses on the same subject.

The following works are especially recommended to the readers of Holiness Literature:—

NEW TESTAMENT STANDARD OF PIETY. By W.

McDonald. New edition, with Portrait of Author, \$1.00.

SCRIPTURAL WAY OF HOLINESS. By W. McDonald. \$1.00.

MARQUIS DeRENTY. By W. McDonald. 75 cts.

ENGLAND AND THE ORIENT. By Mrs. M. S. Wood. \$1.25.

PERFECT LOVE. By Rev. J. A. Wood. \$1.25.

PURITY AND MATURITY. By Rev. J. A. Wood. \$1.00.

LOVE ENTHRONED. By Dr. Daniel Steele. \$1.25.

MILESTONE PAPERS. " " " 85 cts.

MODERN PENTECOST. By Rev. A. Wallace. 75 cts.

BAPTISM OF THE HOLY GHOST. By Dr. A. Mahan. \$1.25.

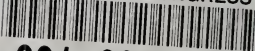
Send stamp for specimen copies of *Advocate of Holiness*, and Tracts Nos. 1 and 2 of "Bible Holiness" series.

McDONALD & GILL.





LIBRARY OF CONGRESS



0 021 623 595 2